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A METHOD OF TEACHING BIBLE TO SECULAR MAN
IN AN URBAN SETTING

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CHAPTER I

INTRODUCTION

The relevance of the Bible to modern problems is often challenged; open resistance to reading the Bible is not uncommon.¹ The present attitude of modern, secular man toward biblical studies may be traced back to the disillusionment which followed the study of higher criticism in the middle of the Nineteenth Century, which came as a result of the rationalism of the Age of Enlightenment; and to the rejection and ridicule of the early Twentieth century, which came as a result of the positivism of the new Scientific Age; and to the present ignorance and apathy of the past twenty years, which comes as a result of the dehumanization of the Secular Age.

The Problem.

The aim of this dissertation is to present a method of teaching Bible to modern, secular man in an urban setting. The problem involved is to find a way, or ways, to combat the ignorance and apathy which exist today concerning biblical studies and to indicate an existing relationship between "non-religious" biblical concepts and those

¹Robert McAfee Brown, The Bible Speaks to You (Philadelphia: Westminster Press, 1952), p. 11.

concerns which shall be termed penultimate concerns and ultimate concerns of modern, secular man in his personal living and being. This dissertation will be concerned with evolving a theory of education and a methodology which comprehends some of the specific and unique problems involved in teaching Bible to secular adults and will present an application of the theory of education in the form of a lesson plan survey, using material from both the Old and the New Testaments.

The problem of a secular interpretation of biblical concepts was posed by Dietrich Bonhoeffer in 1944 when he spoke of "man's coming of age"² in a secular world, where "the non-religious interpretations of Biblical concepts"³ may provide man with a basis whereby he may understand biblical concepts pragmatically and empirically. Bonhoeffer termed the otherworldly, or transcendent, as an "a priori" religious premise⁴ which he saw as irrelevant in the present secular context. Those today who term themselves as "religious," he said, "evidently mean something quite different"⁵ than the a priori religious premise of

²Dietrich Bonhoeffer, Letters and Papers from Prison (London: SCM Press, 1953), p. 160.

³Harvey Cox, The Secular City (New York: Macmillan, 1965), p. 4. Cf. Bonhoeffer, op. cit., pp. 125, 160.

⁴Bonhoeffer, op. cit., pp. 122, 162.

⁵Ibid., p. 122.

the "theological, or simply pious"⁶ whose aphorisms are transcendent, otherworldly, and irrelevant to the present age.

Both Harvey Cox⁷ and Paul M. van Buren⁸ wrestle with the problem posed by Bonhoeffer and each posit methods by which "secular man may understand his faith in a secular way."⁹ The question is posed by van Buren this way: "How may a Christian who is himself a secular man understand the Gospel in a secular way?"¹⁰ Cox states: "We must learn, as Bonhoeffer said, to speak of God in a secular fashion and find a non-religious interpretation of biblical concepts."¹¹ To van Buren, the method lies in linguistic analysis; whereas to Cox, the answer is in social action, that is: man in a responsible partnership with God in the secular city; man must find a new symbolism for God¹² and develop an I-You relationship with God¹³ and with his fellow-man;¹⁴ this is to be on a mutually reciprocal working basis of an alonsidedness.

⁶Ibid.

⁷Cox, op. cit.

⁸Paul van Buren, The Secular Meaning of the Gospel (New York: Macmillan, 1963).

⁹Ibid., p. 2.

¹⁰Ibid., "Preface," xiv.

¹¹Cox, op. cit., p. 4.

¹²Ibid., see Chapter Eleven.

¹³Ibid., p. 264. ¹⁴Ibid., pp. 48, 263f.

Although it is not within the scope of this dissertation to discuss the merits of either Mr. Cox's or Mr. van Buren's propositions, it is the above-quoted statements of each of these men that define the problem to which this dissertation addresses itself.

Definition of Terms and Concepts.

Secular man. There are many fine studies available for teaching Bible and biblical concepts within the church organization; this study attempts to deal with the adult outside the church--the secular adult--who expresses an interest in the Bible, but not in an a priori religious premise.

By using the terms "secular" and "secularization" as interchangeable, Harvey Cox defines secularization as "man turning his attention away from worlds beyond and towards this world and this time."¹⁵

It is the loosing of the world from religious and quasi-religious understandings of itself, the dispelling of all closed world-views, the breaking of all super-natural myths and sacred symbols.¹⁶

It is this definition which frames the characteristic style of "secular man" for this thesis.

Secular man, then, is the pragmatic, empirically-minded, profane adult, whose concerns lie outside the

¹⁵Ibid., p. 2.

¹⁶Ibid.

church and within the context of this world and its demands. Hence, because of his pragmatism, empiricism, materialism and profaneness, he demands another approach to biblical concepts than the approach which postulates otherworldly judgments and a transcendent God who does not act, and has no interest, in the mundane affairs of men. Modern, secular man assumes that God previously had not made life convenient for mankind; now, modern, secular man does not make acceptance easy for God.

Urban setting. "If secularization designates the content of man's coming of age, urbanization designates the context in which it is occurring."¹⁷ As this study has adopted Cox's definition of secularization to be the frame of the characteristic style of secular man and his concepts and attitudes, so does this study adopt Cox's definition of urbanization to identify the framework and structure into which these concepts and attitudes are evolved:

Urbanization means the structure of common life in which diversity and disintegration of tradition are paramount. It means a type of impersonality in which functional relationships multiply. It means that a degree of tolerance and anonymity replace traditional moral sanctions and long-term acquaintanceships.¹⁸

¹⁷Ibid., p. 4.

¹⁸Ibid.

Urbanization, then, is a state of fluidity which has no roots, no tribe, no comity or amity. The mobility of society, the changing value systems, the anonymity of the individual are all the results of urbanization--a state wherein the old traditional patterns are in the process of being broken down and no permanent value structures have replaced the old sanctions and strictures.

Interface. It is along the line of the interface that the explosiveness of change erupts.¹⁹ The interface is the point of the meeting of two cultures, two opposing ideas, two objects that could move in opposite directions. It is at the interface that race problems erupt; it is at the interface that a fault line occurs in the earth's surface; it is at the interface where economic change is the quickest; it is at the interface where God is dead.

Modern, secular man lives most of his life at the interface. Here it is that urbanization reaches its zenith of intolerance and anonymity, rejection and apathy, revolt and withdrawal. Out of this encounter comes a merging of ideas, a blurring of ideologies, a common ground which marshals itself as the new hypostasis in preparation for a subsequent encounter at another

¹⁹Don Fabun, The Dynamics of Change (Englewood Cliffs: Prentice Hall, 1967), Section I, "The Dynamics of Change," p. 16.

interface. "Accelerated change, in both the human and the physical world, is more likely to take place along those interfaces where culture meets culture or different kinds of neighborhoods rub shoulders along a common street."²⁰ Acceleration of change is the Utopian watchword and the Promethean despair of modern, secular man.

Penultimate and ultimate. Two contributory concepts are necessary to the discussion of this study and, therefore, they should be defined. They are identified as penultimate concerns and ultimate concerns. However, before their definition may be made for this investigation, it seems advisable to point out their original source; then it may be recognized what modifications have been imposed upon these terms in order to utilize them in this discourse.

In the Ethics, written between 1940-1943, Dietrich Bonhoeffer devotes the fourth chapter to "The Last Things and the Things before the Last."²¹ These he calls the ultimate and the penultimates. In this book, Bonhoeffer postulates a cleavage between the ultimate and the penultimates as "mutually exclusive contraries;"²² to affirm

²⁰Ibid.

²¹Dietrich Bonhoeffer, Ethics (New York: Macmillan, 1965), pp. 120-187.

²²Ibid., p. 127.

one is to deny the other. The ultimate in this sense is the final event, and it appears in two aspects: the word of God and the act of God. The occurrence may appear in a "qualitative sense"²³ or in a "justifying sense."²⁴

The final event is in a qualitative sense when "it implies the complete breaking off of everything that is before the last."²⁵ There is no time-continuum between the ultimate and that which precedes it (the penultimate). The final event is in a justifying sense when there must be some-action-in-time which precedes the ultimate, and here "the way from the penultimate to the ultimate can never be dispensed with."²⁶ Here, there is a necessary time continuum. Nevertheless, the cleavage continues to exist because "the ultimate entirely annuls and invalidates it"²⁷ (that is, the penultimate). The final word and act of God becomes a simultaneous judgment upon both the things and the acts of the penultimate.²⁸

Bonhoeffer presents two solutions to the enigmatical imponderable of the ultimate and the penultimate: a radical solution and a compromise solution. In the radical solution, the world is not the concern of the one who lives in the ultimate; "the world is ripe for burning . . .

²³Ibid., p. 123. ²⁴Ibid., p. 124. ²⁵Ibid., p. 123.

²⁶Ibid., p. 125. ²⁷Ibid. ²⁸Ibid., p. 123.

Everything must go to the judgment Everything penultimate in human behavior is sin and denial."²⁹ But in the compromise solution the last word, or the ultimate, is set totally apart: "the end is not yet here; there are still penultimate things which must be done, in fulfillment of the responsibility for this world which God has created."³⁰ And over this world, the "law of mercy"³¹ must rule in order to justify and certify the worth of the world. In the solution of the compromise, "it is the ultimate which determines the penultimate,"³² and the penultimate prepares the way for the ultimate.

As an example, Bonhoeffer cites the case of an hungry man who needs bread. "To allow the hungry man to remain hungry would be blasphemy against God and one's neighbor, for what is nearest to God is precisely the need of one's neighbor."³³ To share one's bread, one's roof, one's compassion, is not to proclaim the ultimate word; what the hungry man needs is bread. "Yet for him who does these things for the sake of the ultimate, and in the knowledge of the ultimate, this penultimate does bear a relation to the ultimate."³⁴ Should the acts be done only in a spirit of social reform or to establish certain

²⁹Ibid., p. 127. ³⁰Ibid.

³¹Ibid., p. 128.

³²Ibid., p. 133. ³³Ibid., p. 137. ³⁴Ibid.

desirable and expedient conditions, then the acts have lost their penultimate value as a preparation for the final word, the ultimate.

In Bonhoeffer's later thought, he questions the place of the church and of preaching in the secular world. He poses the question, "How do we speak in a secular fashion of God?"³⁵ His subsequent question is, "Does . . . the distinction between the penultimate and the ultimate at this point acquire a fresh importance?"³⁶ In this world "come of age" no longer does one "speak ill of man in his worldliness,"³⁷ but man should be confronted with God at his strongest point. Writing eight days later (16 July, 1944) Bonhoeffer felt that to live in this world come of age was "through repentance, through ultimate honesty."³⁸ To be honest is to recognize that one must live as though God were not present in the world, since that is the true situation. "God is teaching us that we must live as men who can get along very well without him. The God who is with us is the God who forsakes us."³⁹ It is before this God that man is "everstanding."⁴⁰

Bonhoeffer modified his concept of God-with-us in the ultimate (the grace of God and His justification of man

³⁵Bonhoeffer, Letters . . ., p. 123 (30 April, 1944).

³⁶Ibid., p. 123. ³⁷Ibid., p. 160 (8 July, 1944).

³⁸Ibid., p. 163. ³⁹Ibid., p. 164. ⁴⁰Ibid.

through faith), as well as his concept of the penultimate (the conditions by which proclamation of the ultimate may be made), because he saw in the "world come of age the abandonment of a false conception of God, and a clearing of the decks for the God of the Bible"41 This, he said, "must be the starting point for our 'worldly' interpretation."42

So, it would appear at this point of unfoldment that the penultimate has become the sphere of activity where one acts as though he were in God's presence, even though his God no longer appears to be present. It is within the trend of this later thought that the concepts of the ultimate and penultimate have been further modulated for this paper: the penultimate, then, is the existing conditions before the final event. It is the sphere of activity where one acts as though he were in God's presence even though God does not appear to be present. It is those concerns in personal living where the individual is in communication with others on an intimate--or collective--basis. It is man's relationship with man.

The ultimate, then, are those concerns in personal beingness where the individual is in honest relationship with his own self, and seeing himself as a self-actualizing person who responds to the Thou of his Beingness when he is

41 Ibid.

42 Ibid.

confronted by God. This is the state of God's relationship with man and man's relationship with God.

To define further for this dissertation: the ultimate--the word and act of God--confronts man in the penultimate, and man may respond either affirmatively or negatively. An affirmative response may transform the penultimate into the ultimate. It is not possible in the present world to retain and to experience the ultimate for an extended or indefinite period of time. However, a developed sensitivity to, and repeated affirmative responses to, the ultimate would increase the occurrence of a confrontation by the ultimate. A negative response to the ultimate does not change the penultimate, since this is the sphere of man's relationship with man--the sphere of activity in which man relates to, and affects man. Nor does a negative response to the ultimate insure that the confrontation will not occur again; but a negative response may indicate an ignorance of the ultimate, or a negative response may indicate a preference to be conscious of humanity only.

When teaching biblical concepts in a non-religious manner, the context of the teaching situation can occur only within the penultimate; and the teaching situation may possibly never be removed from its contextual penultimate surroundings. However, a confrontation with the ultimate--

and a consequent transformation into the ultimate--would be possible in an individual experience, subject to the individual's willingness to respond. Thus, in the teaching situation, the accessibility and availability of a confrontation by the ultimate would always remain a continuing latent, and a present, possibility.

Scope of Biblical Material.

Theme. In presenting a theory of education and a methodology for teaching biblical concepts using non-religious interpretations--as well as presenting a teaching plan--it would be unrealistic to attempt to cover completely every period in the Old and New Testaments. Therefore, a survey will be presented, using a theme that would appeal to secular adults. The theme chosen for this survey is "property rights." This is a pragmatic, empirical and materialistic topic that is central to the economics of the entire urban structure; and in appealing to secular man, the subject matter needs to be contemporary, immediate, interesting, and compelling. In some way, everyone is involved.

The art of economics consists in looking not merely at the immediate but at the longer effects of any act or policy; it consists in tracing the consequences of that policy not merely for one group but for all groups.⁴³

⁴³Henry Hazlitt, Economics in One Lesson (New York:

The theme "property rights" may be compressed and not become unwieldy, or it may be expanded to include the entire pursuit of resource, that is: what is produced, how it is produced, by whom is it produced, and for whom is it produced. The survey, presented in Chapter Four, has the possibilities of being an outline for an extended course on "The Economics of the Bible."

Methodology. Secular man seldom is acquainted with such terms as literary problems, history of religions, archaeology, form-criticism, inter-testament inter-relationships, and hermeneutical application. However, these study disciplines are the tools by which biblical concepts may be presented empirically and pragmatically, and by which biblical segments may be understood in their own Sitz im Leben and Weltanschauung. Therefore, these study disciplines are utilized and assimilated into the teaching survey model as extensively as secular man can be expected to absorb and appreciate these tools.

Background of the Thesis-Subject.

Historical Background. As modern scholars are pointing out, this is the first period in history which is not predominately influenced by religious dogmas. Prior to

Harper and Brothers, 1946), p. 5.

this era, the importance of the transcendent other-world has influenced the actions and thoughts of the majority. Now, the emphasis is upon the "this-worldly," the mundane and imminent.

Certainly, in the past the teaching of the Bible and biblical concepts have been confined to the religious community by the religious community. Prior to World War II, some private universities and a few state universities cautiously approached Bible study by presenting it as a course in Literature. Only in denominational colleges, universities, and seminaries, could a thorough examination of the Bible be hoped for; yet each of these employed their own denominational tenets as the yardstick by which courses in Bible were taught.

Since World War II, (and especially the more recently since the decisions of the Supreme Court Justices which propound the definite difference between devotional exercises and the study of religion),⁴⁴ the study of the Bible--and even of religion--is becoming a valid, intellectual exercise in the secular universities and in the tax-supported state colleges.⁴⁵ Departments of Religion

⁴⁴Robert Michaelson, "A Study of Religion: A Quiet Revolution in American Universities," in Milton D. McLean, (ed.) Religious Studies in Public Universities (Carbondale: Southern Illinois University, 1967), p. 12.

⁴⁵Milton D. McLean, "Introduction: The New Climate

are being established in many universities and colleges, which in an earlier period, would have assiduously shunned any consideration of biblical or religious courses.⁴⁶

In November 1965, a conference was held at Southern Illinois University "on the place of religious studies in the state-supported university."⁴⁷ When the results of the conference were published, the following propositions were included:

- I. The study of religion has a valid and intellectually defensible place in the university curriculum.
- II. Religion can be conceived of as an academic discipline with its own methods, subject matter and presuppositions which, nevertheless, are of a piece with what other disciplines are and do.
- III. As with all academic disciplines, the focus and purposes of the academic study of religion differs on the undergraduate and graduate level.
- IV. If religion is an academic discipline, then the most adequate way to house such a discipline is in a department of religion.
- V. Faculty. . . are denominated as faculty. . . by reason of their competence. . . and not of specific religious tradition.
- VI. . . . the purpose of such study is not professional, nor pre-seminary, but the study of religion for its own sake.⁴⁸

of Opinion," in McLean, op. cit., pp. 3-5.

⁴⁶Henry Dan Piper, "Preface," in Ibid., pp. vii-ix.

⁴⁷Ibid.

⁴⁸E. Thomas Lawson, "A Rationale for a Department of

Following these propositions was "an overview of courses and programs concerned with the study of religion in 135 public and 11 private colleges and universities in the United States during the academic year 1965-66."⁴⁹

While the above-outlined courses would reach some of the contemporary university enrollees, the uniqueness of the study outlined in this dissertation lies in the fact that this study-plan is prepared for those, whether post-university graduates or non-university graduates, who have had no opportunity for instruction in biblical concepts with a non-religious interpretation. There are no preliminary requirements necessary for an individual to take advantage of the study outlined herein. He need not be a college graduate or a high school graduate, or even an elementary school graduate. He need not be a member of any organized church. The only requirement is the interest which motivates him to attend the classes.

Personal Background. Since 1953, the writer has been engaged in teaching Bible classes outside the structure of the church and its organization. The classes began as the answer to the need of certain individuals whose church offered no Sunday School training after the age of

Religion in a Public University," in Ibid., pp. 43-44.

⁴⁹McLean, "Introduction," op. cit., pp. 61-266.

twenty years. Many of these individuals had joined their church after Sunday School age, and they felt the need for Bible instruction. However, these people did not want any religious interpretations given in the presentation of biblical concepts; rather were they interested in the problems of authorship, chronology, relatedness and relationship between the Testaments, and some information regarding recent research of modern scholarship and archaeology.

The work of the writer has taken many turns. Because of the non-interpretative Bible classes, women's clubs and churches of various denominations have requested single talks, or even a series of talks. More significantly, small groups have formed in totally different geographical areas, as well as in totally different socio-economic class structures, to commission the teaching of the Bible and its backgrounds in a non-religious interpretative presentation. The web of "clientele"⁵⁰ classes that have resulted came from the first class that was taught. Through word of mouth, and through one individual knowing another in another city, the classes have spread.

⁵⁰This is a term used by Hobart W. Burns in the preface of a study symposium on adult education. Hobart W. Burns (ed.), Sociological Backgrounds of Adult Education (Chicago: Center for the Study of Liberal Education for Adults, 1964), vi.

More and more attending the classes were not of a homogeneous church background; several came with no church affiliation at all. Interest seemed to spread from neighbor to neighbor, and from friend to friend. No two classes appear to have had the same complexion, even though they may have been offered in the same city and at the same location, but at a different date.

Out of the above experiences of teaching biblical concepts in a non-religious manner, the reason for this study has evolved. Through the study and application of the works of certain educators, philosophers, and psychologists, this study is to present a theory of education and a methodology consisting of a study-outline which will apply to the unique problems the writer has encountered during the past fifteen years. Those scholars who emphasize the dialogic process to produce a community, and who place a value upon the inter-personal and intra-personal relationships, are the scholars who have been found to be the most helpful and relevant to this study.

Organization of the Remainder of the Dissertation.

Chapter Two is limited to a consideration of the extrinsic and intrinsic values of the Bible in relation to modern, secular man. The chapter includes some specific problems encountered in motivating adults to learn, along

with some contemporary contiguities which are vital issues of the future. Chapter Two also discusses the "style"⁵¹ of the Bible, the way its self-image is projected. Following these considerations, several types of biblical studies will be discussed, indicating their appropriateness for a non-interpretative biblical study, so that secular man can absorb biblical concepts pragmatically and empirically.

Chapter Three is involved with a theory of education and a methodology which will apply the principles of "dialogic" teaching; that is: through information, dialogue, student-inspired questions, discussion, and class community, the students educe from their own individual and collective insights the value and meaning of biblical concepts. The theory and method is primarily related to the development of inter-personal and intra-personal communication and rapport. For the formulation of the educational theory, such philosophers, educators, and psychologists as Alfred North Whitehead, Martin Buber, Lewis J. Sherrill, Carl Rogers, Reuel L. Howe and A. H. Maslow have been freely consulted.

Chapter Four presents a teaching model in the form of a lesson-plan survey using the theme of "property

⁵¹Harvey Cox defines "style" as: "the way a society projects its own self-image, how it organizes the values and meanings by which it lives." Cox, op. cit., p. 60.

rights." However, first, the purely physical concerns which are involved in teaching Bible in an urban setting are discussed, then the lesson-plan follows. The tensions encountered in our projected economic experience and the disciplines outlined in Chapter Two are adapted to this Chapter. The survey emphasizes the tensions between an idealistic philosophy of economics and a materialistic philosophy along with the practical relevance of the biblical problems to modern, secular man.

Chapter Five is a summary of the material presented in this dissertation, with a re-statement of important insights and findings. This final chapter includes a presentment of those problems which need further study because of the limitations which have had to be imposed upon this dissertation.

CHAPTER II

THE BIBLE'S DIALOGUE WITH MODERN, SECULAR MAN

This chapter postulates along with Bernhard W. Anderson "the conviction that the biblical message about life's meaning makes a claim upon us in the twentieth century. But before we can face such questions squarely, we must understand the Bible on its own terms, insofar as we can."¹ The scope of this chapter is limited to a discussion of certain issues which are involved when discussing the Bible's relation to modern man; to a discussion of the self-understanding of the biblical message; and to a discussion of certain valid approaches to biblical study.

The Bible in Relation to Modern Man.

To the question, "Why study the Bible?" the answer could be queried, "Why study any classic?" The supposition of this study is that modern, secular man is intelligent, alert, inquisitive, experimental, educative; there is no reason to concede that a study of the Bible--whether systematic or not--is off limits just because the Bible has formerly been accepted as the special tool of theologians and religionists.

¹Bernhard W. Anderson, Understanding the Old Testament (Englewood Cliffs: Prentice-Hall, 1966), vii.

Why should biblical concepts be taught to secular man, and what are the values which would motivate him? For a better orientation and understanding of the Bible in relation to modern man, the following is a brief consideration of certain issues that point up the dialogue and the problems involved: 1) the existential threat to personal identity and ultimate concerns; 2) the exigent threat of enforced leisure and shortened work weeks; 3) the extrinsic and intrinsic values which motivate adults to learn. Each of these issues have in common the related themes of penultimate and ultimate concerns, pragmatic and profane standards, and personal crises.

Personal identity and ultimate concerns. In the present era of dehumanization and confrontation at the interface, secular man is threatened by the anonymity and the mobility of urban life, which is the characteristic style of societal living.² These two features emphasize pragmatism and profaneness. To adapt, secular man is pragmatic as he observes whether a medium or an object is workable, applicable, or relevant to his existential situation; he is profane as he judges whether a medium or an object is this-worldly, contemporary, or physical. An

²Harvey Cox, The Secular City (New York: Macmillan, 1965), pp. 38-39.

empiricist by scientific education, a materialist by economic sanctions, and an agnostic by religious standards, secular man seeks for the answers to his secular problems in the secular world.

Consciously or sub-consciously, modern man is concerned with becoming a more fully-functioning self;³ that is: in resolving his intra-personal conflicts with his idealized self; in perceiving himself as a self-actualizing person; in resolving his inter-personal conflicts; in communicating on a one-to-one intimate relationship; in responding to a collective community relationship; and, finally, in experiencing a mystical, existential encounter which defies explanation. To aid himself in his quest, modern, secular man has turned to the psychologist and to the psychiatrist to provide the answers to his contemporary problems and to aid him in identifying and resolving his existential relationships both within himself and with his fellow man.

In this framework, secular man is not apt to consider the Bible as having any relevancy to his contemporary needs. He might argue, should he be led to consider the

³Observe the welter of articles and books in the magazines and on the paper-back shelves on the emerging-self, the return to self-concern, the problem of resolving inner-conflicts. For instance, scan the titles of paper-backs offered by The Wilshire Self-Improvement Library on pp. 257-258 of Maxwell Maltz, Psycho-Cybernetics (Hollywood: Wilshire, 1960).

subject, that a body of literature whose last entry was not later than 150 A.D. could hardly be expected to apply to his existential surroundings in the last quarter of the Twentieth century; any attempt to apply biblical concepts to present-day problems could possibly appear to him as incongruous and impractical. Of what secular man is seldom aware is that biblical scholars in the past thirty-five years have introduced methods of scholarship which have returned the Bible to the modern world. The Bible can be examined, even dissected, upon as many levels as modern scholars, scientific observers, empiricists, existentialists, agnostics, or secularists may be inclined to so do. Reuel L. Howe makes the statement:

When there is dialogue between truth and life, the tradition grows, accumulates understanding and skill, and becomes equal to the challenges of each new age. The concepts of religion, therefore, have to be kept in dialogue with man and confirmed in his life. We have the same Bible that men had 1500 years ago, but our understanding of it and its power to illumine human life is much greater than at that time as a result of the dialogue between biblical study and scientific, literary, psychological, and anthropological studies.⁴

Should modern, secular man learn to engage in dialogue with the Bible on a secular basis, he would become competent to determine its relevancy and practicality to his contemporary situation, and thus reevaluate the contents of Bible.

⁴Reuel L. Howe, The Miracle of Dialogue (New York: Seabury Press, 1963), p. 15.

Upon a "non-religious" examination, biblical concepts may be found as having foundations for the penultimate concerns in personal living--in communication with others on an intimate or collective, ethical basis; and for ultimate concerns in one's own beingness--in relationship to one's own self as a self-actualizing person, existentially responding to the Thou of his Beingness.

Enforced leisure. Studies are being made and conferences held to determine how extensive the effect of cybernation will be upon the work load and output of the individual workman in the near future.⁵ Cybernation, a system linkage of the computer with advanced automated machinery, is a technology which presages an era of amplitude such as the world has never known. It is predicted that "within less than a generation in the United States two percent of the population may be able to produce all the food and manufactured goods required by the other

⁵The following references are just a few of such studies and conferences: 1) National Council of the Churches of Christ in the USA, The Task Force of Leisure (Princeton Theological Seminary, 1965); 2) W. H. Ferry, The Triple Revolution (Santa Barbara: Center for the Study of Democratic Institutions, 1964); 3) Journal of the Institute of Man, Humanitas, III (Spring 1967), Automation and Leisure, entire issue; 4) Journal of the American Academy of Arts and Sciences, Daedalus, XCVI (Summer 1967), "Toward the Year 2000: Work in Progress," entire issue.

98 percent."⁶ With a twenty-hour work week a prescient probability,⁷ the problems and opportunities of enforced leisure are soon to be wrestled with. What are the consequences in an age of cybernation for the view of man and God, and of man's ability to solve new problems? Leisure becomes simultaneously a threat and a promise.

On the side of threat, James F. T. Bugental warns that the increase of unoccupied time could result in a yielding up of one's subjecthood and of apathetically allowing one's self to become an object--passive and impotent.⁸ Such torpors as the rejection of an individual's responsibility to act and the submergence of an individual's commitment to act, by the refusal to become involved, could permit an unscrupulous demagogue to capitalize on the collective miasma of fear and futility--thus, the aggressive threat of manipulation of the populace into "goosestepping hordes. Here personal apathy is the very

⁶Don Fabun, The Dynamics of Change (Englewood Cliffs: Prentice-Hall, 1967), Section I, p. 20. Cf. Robert Theobald, "Cybernation, Unemployment, and Freedom," Great Ideas of Today 1965, (Chicago: Encyclopedia Britannica, 1965), p. 51. Also cf. Robert Theobald, The Challenge of Abundance (New York: Clarkson Potter, 1961).

⁷Robert L. Heilbroner, The Making of Economic Society (Englewood Cliffs: Prentice-Hall, 1964), p. 234.

⁸James. F. T. Bugental, "The Elastic Clock," Humanitas, III:1 (Spring 1967), 15.

core of mass control."⁹ Religion, instead of being a dynamic force, could become a means of escape; and apathy itself could become a religion arising from the "endemic feelings of impotency."¹⁰

On the side of promise, Mr. Bugental points to an actualization of man's "subjecthood," as opposed to man's possible "objectness," and to the "opportunities for richer realization of the human potential."¹¹ Man's discovery and awareness of his own personal self-fulfillment, his creative response, his commitment to and love of his fellowman in a period of free, creative time is the fulfillment of the promise.

Graham C. Taylor expands this concept by focusing upon the intrinsic values of leisure activities as opposed to the extrinsic values (which he sees as manipulative and coercive--concerned with only external ends). His thesis is that "automation should be welcomed and encouraged rather than feared, for it represents potentially, if properly prepared for, an important step towards the re-humanization of work."¹² Work and leisure, mutually reinforcing each other, in a self-filling cycle of creativity would become intimately interrelated. Work may then be

⁹Ibid., p. 16. ¹⁰Ibid. ¹¹Ibid., p. 8.

¹²Graham C. Taylor, "Work and Leisure in the Age of Automation," Humanitas, III:1 (Spring 1967), 59.

seen as the evidence of gratitude for what one has already received.

Although it is not within the scope of this dissertation to examine the extent and limits of the problems or opportunities of enforced leisure, it is not too difficult to see that a correlation exists between the exigency of enforced leisure and the ultimate concerns of personal identity, as well as the penultimate concerns of personal relationships. What this dissertation does suggest is that the study presented herein may be one of a series of answers to the question: "What are the consequences in an age of cybernation for the view of man and God and of man's ability to solve new problems?"¹³

Education, as a tool and as a basis with which to meet the challenge of the new era, is urged by every commission and writer on the threat of enforced leisure. The form, slant, and content of each prognosticator are different, because each one's bias is different. However, all unite in the postulate that education is the key to the future. No longer is an educational system that trains minds for the first twenty years adequate, rather does it

. . . now seem apparent that a system of universal and lifelong education will have to be devised, and there is some question whether the traditional

¹³Supra, p. 27 f.

university or college is the place to do it. It may be that among other new responsibilities, business will also have to put its enormous talents and resources to work educating minds, with the same enthusiasm with which it has produced goods.¹⁴

The papers presented at a Conference on the Sociological Backgrounds of Adult Education at Syracuse University in October, 1962, almost completely agreed that continuing education of adults is mandatory, especially in those programs "of adult education which seem proper and pertinent for specific individuals in specific situations."¹⁵ It is not possible that the same subject would appeal to all people, or that secular adults would be motivated to study the same subject matter. But, writes the educator Robert J. Havighurst, "Educational programs should primarily serve to improve life satisfaction after the age of 70."¹⁶ Thus, in a leisured society, secular man may more and more become a member of a clientele study group.

. . . leisure is not, in its "real" sense, recreation; it is not simply time off from the job; it is not idleness. . . . Leisure both in the classical sense, and in the one we are using here, is an activity--the active pursuit of truth, an understanding of ourselves as living beings, of the societies we have constructed, and of the physical world in which we find ourselves. Leisure, in its

¹⁴Fabun, op. cit., Section I, p. 32.

¹⁵Hobart W. Burns (ed.), Sociological Backgrounds of Adult Education (Chicago: Center for the Study of Liberal Education for Adults, 1964), p. vii.

¹⁶Ibid., p. 36.

truest sense, is an act of aesthetic, psychological, religious, and philosophic contemplation: a category of activity almost entirely missing from American life today.¹⁷

Bert N. Lewis, whose dissertation outlines the origins and problems of leisure in the cybernated age,¹⁸ presents a study of what may be done by the ministry and each local congregation; that is: a program of education within the church organization. This study presents another program of education, outside the church organization, to the secular world on a secular basis in which the Bible is in dialogue with modern man in his existential and exigent concerns.

Motivation and adult learning. This leads us to a consideration of what motivates an adult to learn. What are some of the value structures that would bring the Bible in dialogue with modern, secular man? Few books on the learning processes make reference to the motives, attitudes, and interests that motivate one to learn,¹⁹ and even in these rare instances, seldom is the discussion in

¹⁷Fabun, op. cit., Section V, p. 21.

¹⁸Bert N. Lewis, "The New Revolution of Leisure and Its Implications for the Church," (unpublished Rel. D. Dissertation, School of Theology at Claremont, 1967).

¹⁹J. R. Kidd, How Adults Learn (New York: Association Press, 1959), p. 128.

connection with the learning processes of the mature adult.²⁰ The paucity of material on the motivation of the adult to learn yields only tentative conclusions and requires more intensive study and research before a definitive statement may be made; this dissertation is not involved in this area of research. However, to consider what known values and conditions that motivate adults to learn is important when presenting a method teaching Bible in relation to modern man.

Learning means change as well as growth, development, or the accretion of learning. The belief in a physical limit to learning is self-imposed. In recent years, studies increasingly have shown that "age, in and of itself, does not significantly affect the ability of adults to learn."²¹ The older person slows down in his speed of achievement, but it has become a question for research whether decrease in speed is because of mental capacity or because the mature adult is more concerned with accuracy, and with the fear of failure, than is the younger person.²² A test by Irving Lorge, as retold by J. R. Kidd, concluded that "intellectual power in and of itself does not change from twenty to sixty."²³ Besides a belief in a physical

²⁰Ibid., p. 33.

²¹Ibid., p. 75.

²²Ibid., p. 83.

²³Ibid., p. 84.

limit in the ability to learn, middle and mature adults often encounter psychological and social obstacles which discourage them from admitting a willingness to grow, develop, or change.

During the years of a "formal" education, a student assumes that there is a "correct" or "final" answer. For the mature adult, this attitude is no longer tenable; so he may have developed reasons to doubt the methods and techniques employed in the learning process. One who has been bound by the stereotype of "correct" answers may be adversely motivated to learn because he has experienced frustrations and confusions which he has had to resolve. Such experiences may be psychologically stimulating because one cannot go back to the old structures of thought, nor can one remain in a state of frustration and confusion; therefore there is the psychological stimulation for reenforcement to acquire more knowledge in order to become comfortable with one's self again. But such learning is painful and is to be avoided as much as possible. It is better to have a motivation to learn come as the result of an awareness of a need for reenforcement in a position, or an ideal, an attitude, an interest.

Beside the need for reenforcement may also be the need for remedial learning; that is: to learn what one should have learned to perform and to fulfill personal

responsibilities more effectively. For the first decade and a half after his formal education, the demands of making a living and raising a family have kept the modern adult busy learning the skills of sharing himself with others--along with the patterns of cooperation and competition in business, social organizations, civic and possibly church responsibilities. Within the structures of each of these activities, the mature, secular adult may realize more and more his inadequacies and the need for information that will give him additional insights.

However, his interest must be necessarily selective. Because the mature, secular adult is conscious of passing time, he realizes that, in a choice between certain values, the amount of time he has to invest must serve his needs most completely. He must also determine which value structure is most significant: the extrinsic or the intrinsic.

As an extrinsic motivation to learn, it has been suggested that some adults are motivated to learn because of a prestige value in education, because "education is somehow equated with happiness and success."²⁴

Theodore Brameld, a behaviorist who admits to an "utopian" ideology based on social-self realization as the

²⁴Ibid., p. 35.

criterion for learning, sees motivation to learn as the fulfilling of specific "interwoven wants" dictated by society.²⁵ It would appear that the value structure of the "wants" are the products estimated as important to "most people," and these produced values have already been predetermined by social institutions (particularly educational) where "the adequacy of any program of learning is to be measured by the extent of social-self-realization."²⁶ In other words, the determination of the majority dictates to the minority what is socially acceptable; thus everyone--adult or child--should be equally motivated to attain "integrated satisfaction" of "interwoven wants." This position postulated by Brameld appears to be full of "shoulds." However, the mature adult--and especially today, the secular adult--who is intellectually and morally free is inclined to reject the rigid dictates of the "shoulds" when he is intrinsically motivated to learn.

The intrinsic, inner-directed, self-operating learner strives for self-actualization, self-awareness, and responsibility to neighbor. Since his goal is toward his own personal growth, his motivation is built in. According

²⁵Theodore Brameld, Toward a Reconstructed Philosophy of Education (New York: Holt, Rinehart and Winston, 1962), p. 172.

²⁶Ibid., p. 174.

to A. H. Maslow, the dynamic, "the need to become a fully functioning or adequate--a psychologically healthy person,"²⁷ is for self-actualization. The mature adult is motivated towards putting forth the energy and effort that is required to achieve his goal. He is a "continuing, 'inner-directed,' self-operating learner."²⁸ Awareness, change, growth, fulfillment, identity are motives and goals.

As one achieves the ability to be a fully-functioning self (one who can accept himself), he develops a better relationship with others. Earl C. Kelly postulates that one evolves naturally from self-awareness to responsibility to neighbor, and then to acceptance of self as part of the world in movement. The dynamic personality is motivated to accept change; he sees the value of mistakes; he develops and holds to human values which are related to the welfare of others. "He thinks well of others. This comes about because of the oneness of the self-other relationship."²⁹

This section has been included because of the conclusion that motivation for learning is an important factor

²⁷Association for Supervision and Curriculum Development, Perceiving, Behaving, and Becoming (Washington: National Education Association, 1962), p. 85.

²⁸Kidd, op. cit., p. 47.

²⁹Association for Supervision. . . , op. cit., p. 18.

for one who plans to teach biblical concepts to clientele groups. It is well to know what motivates adults to learn --or what causes an adult to think he cannot learn. In order to serve the needs of the secular adult, it is well to know something of modern business practice, to be alert to new sociological trends, and to be aware of the economic trends. An emphasis upon the practical relevance of non-interpretative biblical concerns enables the most avowed skeptic to become the most involved member of the class and helps the extrinsically motivated to recognize that biblical concepts may have something to contribute to the modern scene.

In the past fifteen years of personal experience, the writer has found that an emphasis upon the practicality of the Bible in dialogue with modern man brings both the extrinsically motivated and intrinsically motivated to the class sessions. The intrinsically motivated are attracted because of their awareness of the need for reinforcement learning, for remedial learning, and for thought-provoking ideas. The receptivity of these class members has enabled them to look more honestly at themselves, to open up themselves to others, to open up themselves for a confrontation with the ultimate, and to become aware of better communications with their fellow-men. Because of this, the structuring of the educational theory and dia-

logic method in chapter three and the structuring of the course content in chapter four have been with both types of motivated adults in mind.

Self-Understanding of the Biblical Message.

Before practical application of biblical concepts may be made to the problems of today, the Bible must first be understood on its own terms, as Bernhard Anderson has said.³⁰ Libraries are full of books, each of which attempts to add to the existing knowledge about the nature of the Bible and its self-understanding. To attempt even a brief resume would be an impossible undertaking. However, for a study even as limited as this one, some definition should be made of the theme of the Bible and of the approaches made by modern scholarship towards a better and fuller knowledge of the actual Sitz im Leben, the critical problems of authorship, and of the interpretations that result from different methods of research of the Bible and its backgrounds.

Unity or theme of the Bible. Earlier studies have presented the Bible as the record of man's search for God; however, others more recently feel that this is an inadequate statement, even as Robert McAfee Brown who says that

³⁰Cf. Supra, p. 22.

"it is much closer to the truth to say that the Bible is the record of God's search for man."³¹ Gerhard von Rad sees within the pages of the Bible, and specifically the Old Testament, a theology of God's saving acts in the history of Israel and the constant re-adjustment of the self-understanding of Israel in the framework of this heilsgeschite.³² Martin Noth emphasizes the covenant anphictomy and the "self-testimony of the Old Testament witness to the relationship between God and the people he used 'as his instrument'."³³ Others, such as Norman Gottwald present the Bible in its historical continuity as a synthesis of literature, history, and theology, with an emphasis upon the cultural and theological values of the Bible.³⁴

However, to some extent the above definitions of the nature of the Bible have a limited audience in the secular world, even as Bernhard W. Anderson points out in his "Preface,"

³¹Robert McAfee Brown, The Bible Speaks to You (Philadelphia: Westminster Press, 1952), p. 15.

³²Gerhard von Rad, Old Testament Theology (New York: Harper and Row, 1962, 1965).

³³Martin Noth, History of Israel (New York: Harper and Brothers, 1960), p. 49.

³⁴Norman K. Gottwald, A Light to the Nations (New York: Harper and Brothers, 1959).

. . . this sacred literature is peculiarly enigmatic in a time when traditional religious words and symbols have lost their meaning for many. The Bible speaks boldly of "the living God" whose presence is inescapable in history even when men flee in guilt or hide in the shadow of despair; but modern men often search for God in vain and dare to face the possibility that he is dead.³⁵

Because of this, a supplementary consideration of the nature and self-understanding of the Bible is necessary in the Secular Age, because of its different world-view: God has been declared dead; the premise of that former world-view which declared Him Lord is no longer considered relevant to modern society. For this reason, the Bible, which is the library of literature which has declared God and His message, is also considered irrelevant. Yet, in spite of the rejection of that former world-view and its premise, there is little contentment with the present world-view.

Sociologists, economists, scientists, educators, technologists, philosophers, as well as religionists, predict an upheaval of change within the next twenty years which will demand a greater readjustment of the individual, of the community, and of humanity, than has ever before been executed.³⁶ Each field has research experts who

³⁵Anderson, op. cit., vii.

³⁶Fabun, op. cit., is one of the most recent and most succinct statements. He uses references from all the technological and scientific disciplines.

postulate methods which will aid in this great, predicted human readjustment.

The recommendations appear to be primarily concerned with the extrinsic peripheries of man's living conditions. The sociologist says that modern man needs better living conditions; the economist says that modern man needs better urban planning; the scientist says better technological advance; the philosopher says a new moral ethic; the educator says more education; the religionist says ecumenical unity and social concern.

The peripheral developments are the outgrowth of the intimate reaction of man to himself and of man to man. The values, attitudes, and commitments which one holds for himself and for others often determine what one will experience in the periphery of his own life.³⁷ As an example, in preparation for a rhythm and movement demonstration, the director planned to cut out isolated words from the bold print of newspapers and magazines, and then allow each individual to make up his own dance problem from the words he selected. Finding negative words was simple; but finding affirmative words was actually difficult. Words such as murder, assault, crime, passion, hurt, death, hatred, strife, were everywhere. Words such as peace, honesty,

³⁷Maltz, op. cit., p. 245 ff.

love, sacrifice, truth, kindness, mercy, finally had to be sought in those magazines where these words could be expected to appear. It is obvious what modern, secular man is experiencing from the bold print of the magazines and newspapers.

Modern man looks for that which will aid him in his existential situation: in earning a living, in getting along with people, in discovering personal happiness. "It must be relevant to my needs!" is both a demand and a plea. Because of the anonymity and mobility of modern society, and its impersonal and diverse attitude towards the individual, one cries, "What is it that affects me?" Thinking he is an iconoclast, modern, secular man seeks congruity, concern, and relevance in the conformity of rebellion and the uniform of protest, trying to demonstrate his relevant concern with placards and flowers. Bonhoeffer said that the "ungodliness of the world" should not be glossed over, but that the world must be exposed in a new light.³⁸ The new light may well be the rapidity of change, which like a revolving cut-crystal ball catches the light in different facets and throws different patterns on the wall. Confused by the piercing light, man gropes for help.

³⁸Dietrich Bonhoeffer, Letters and Papers from Prison (London: SCM Press, 1953), p. 167 (18 July 1944).

The emphasis of this study is the position that the Bible is one of many aids to help man solve his existential predicament; although it has been a neglected aid because of the narrow purpose for which it has been formerly utilized. The style of the Bible, its projected self-image, is designed to aid man in a better understanding of himself and his fellow-man. Guidelines of behavior, which have been developed in both the Old and New Testaments, may be found to be as applicable to the Twentieth century as they were when these rules of human conduct were first assumed as self-evident.

The biblical concern is for man's involvement with the life about him and the pursuit of his own happiness. The Bible is intrinsically concerned with self-identity, with the dignity of man, and with the communication of concern. The secular, profane, pragmatic, and materialistic, as well as the ultimate and penultimate concerns of individual man are to be found on its pages. It is a book about life, humanly lived. All the aspirations, the fears, the contradictory intuitions, the cries of human suffering, the anguish of the heart, are recorded in the Bible's view of life. Yet on almost every page, there is a response of hope, of acceptance, of trust, of understanding, of strength, and of power, which accompanies the spectrum of human woes.

The search for self-identity and a definition of the self has been a timeless quest and continues as an indefinable concept. Each writer, poet, artist, out of the depths of his own self, has attempted to define the self of individual and collective man. Two classic records of the search for self-identity are to be found in the Old Testament: that of Job and of Jonah; whereas a major portion of the New Testament is devoted to Paul's search for self-identity and the explication of the result of his search.

How does the Bible have any intrinsic or extrinsic value for modern, secular man? Theologians have monopolized the Bible as their own special property; and each religious denomination has proven--by the Bible--where its dogma is right and another religious denomination is wrong.³⁹ Even as late into the Secular Age as 1965, a theologian writing upon "Secularism's Impact on Contemporary Theology" possessively asserts:

While the Bible remains in any [sic] theological atmosphere a book of immense historical, literary and linguistic interest, it is of direct theological [sic] concern only if it is first presupposed that through it a divine word comes to man. Only if we know already that the Bible is the word of

³⁹As Dr. Paul Tournier affirms: "I realized that Bible-study, as practised in different denominations, was likely to divide us rather than unite us; to divide Christians of various confessions among themselves, as well as Christian doctors from their colleagues outside the Church." A Doctors Casebook in the Light of the Bible (New York: Harper and Row, 1960), p. 21.

God can theology unfold its concepts without further prolegomena from its contents. . .

At present, however, serious questions are being asked about the reality of God, and all the more about the reality of any [sic] revelation, let alone through these documents. In such a situation these questions must be settled before we can treat the Bible as the source of truth and, therefore, of theological truth.⁴⁰

At a period when theology is fighting for its very existence to become acceptable to the secular world, because theology has been labeled irrelevant in the present era's swiftly moving patterns, a theologian posits first the acceptance of theology, and then the acceptance of the Bible, in order to find the source of truth!!

However, indicative of a new climate of opinion regarding Bible study in the modern, secular world is the opinion of Associate Justice Clark:

. . . It might be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. [Italics mine.] Nothing we have said here indicates that such study of the Bible or of religion when presented objectively as part of a secular program of education, [italics mine] may not be effected consistent with the First Amendment.⁴¹

⁴⁰Langdon Gilkey, "Secularism's Impact on Contemporary Theology," in Wayne H. Cowan (ed.), Witness to a Generation (Indianapolis: Bobbs-Merrill, 1966), p. 131.

⁴¹Majority opinion in the Schemp case: 274 US 203, 225 (1963) as recorded in an article by Robert Michaelson,

This study suggests the approach to biblical study as an aid to modern, secular man for a better understanding of himself and of his fellow man.

Approaches to biblical study. The style of teaching and the approaches to the biblical text are as multiform and as multifarious as the scholars who propound their own particular methods. The following is a brief description of those most relevant to the purpose and aim of this study. Most of these methods, modified, syncretized, and adapted, are utilized in chapter four of this dissertation.

Dr. Paul Tournier, a physician and psychiatrist, presents a secular, pragmatic approach to Bible Study:⁴² by beginning with the concerns of daily living and the questions that subsequently arise and by "going to the Bible to seek an answer" for guidance in "urgent needs,"⁴³ Dr. Tournier has found the Bible practical and relevant to the problems and sufferings of today. He sees that the problems of earning a living, getting along with people, and discovering happiness are ever-recurring personal problems. "The Bible is, in fact, a mirror of the human heart,

"A Study in Religion: A Quiet Revolution in the American Universities," in Milton D. McLean (ed.), Religious Studies in Public Universities (Carbondale: Southern Illinois University, 1967), p. 12.

⁴²Tournier, op. cit.

⁴³Ibid., p. 18.

and the human heart is full of contradictions; it never grasps more than part of the truth, and that part it generalizes as if it were absolute."⁴⁴

Beside the gamut of emotions, Dr. Tournier points out that the Bible describes almost every profession of man: teachers, lawyers, judges, farmers, shepherds, cattlemen, metallurgists, students, doctors, soldiers, homemakers, sociologists, diplomats, politicians, musicians, et cetera, et cetera. Dr. Tournier suggests to each professional, one who consciously recognizes his own insufficiency in his own methodology, that he study his profession from the Bible with this question in mind: "What does the Bible teach us concerning those matters which are the subject of our work and our discussions?"⁴⁵ In so doing, Dr. Tournier adds, "Such study will help us to enrich our knowledge of the Scriptures, give us a better appreciation of their values for our daily life, and a better vision of our professional vocation. It will help also to cure our modern world of the exaggerated intellectualism to which it is prone."⁴⁶

Another approach to biblical study is the cultural approach. Roy W. Battenhouse sees the study of religion as "perhaps our most important key to an understanding of

⁴⁴Ibid., p. 19. ⁴⁵Ibid., p. 22. ⁴⁶Ibid., p. 24.

human culture and civilization."⁴⁷ As he presents the Bible, or a specific text of the Bible, to his classes, he syncretizes several modes of teaching:⁴⁸ he presents the opinion of a number of well-known scholars regarding the text; he presents a stylistic analysis; he utilizes comparative literature; he emphasizes the "whole cultural orientation;"⁴⁹ he stresses an "imaginative openness to the import of the data."⁵⁰ Dr. Battenhouse explains that he leads his students through this variety of approaches to "force" them "to recognize the complexity of implication carried by a seemingly simple story."⁵¹ His aim is to give "a sense of the cultural diversity within the Christian tradition."⁵² It is obvious that the variety of approaches outlined by Dr. Battenhouse would apply to the Old Testament and Judahistic teachings as well as to the Christian.

Dr. Fred Gladstone Bratton points to the important presentment of Bible Criticism: to that of Lower or textual criticism where the "textual critic is concerned primarily with the integrity of the text;"⁵³ and to that of Higher or

⁴⁷Roy W. Battenhouse, "A Strategy and Some Tactics for Teaching in Religion," in McLean, op. cit., p. 29.

⁴⁸Ibid., p. 33 f. ⁴⁹Ibid., p. 33. ⁵⁰Ibid.

⁵¹Ibid.

⁵²Ibid., p. 43.

⁵³Fred Gladstone Bratton, A History of the Bible (Boston: Beacon Press, 1967), p. 2.

Historical Criticism which "deals with the more comprehensive problems of authorship, dates, unity, source, and the general character of the books."⁵⁴ He enumerates the development of several disciplines which have resulted from the modern approach to the Bible: "archaeology, criticism, history, comparative religion, linguistics, and the biological and physical sciences."⁵⁵

Professor Edward P. Blair presents a system of Bible Study which emphasizes the integrity of the Bible as a whole--as well as the integrity of each book. He emphasizes the Bible as a literary collection, a library; and that each individual book affiliates with the whole in its unity, its relatedness, its antiquity, its orientality, its selectivity and its theme of redemptivity.⁵⁶ As he enlarges upon the literary structure, perhaps the two following directives are the most indicative of his method: "The plan of the book (individual) is of fundamental importance,"⁵⁷ and "of all the principles of interpretation, the law of context is probably the most important."⁵⁸ Dr. Blair sees the unity and the relatedness of the entire collection of the sixty-six books in a single theme: "the

⁵⁴Ibid.

⁵⁵Ibid.

⁵⁶Edward P. Blair, The Bible and You (New York: Abingdon Press, 1953), pp. 1-30.

⁵⁷Ibid., p. 67. ⁵⁸Ibid., p. 38.

saving work of God."⁵⁹

Doctors Eby and Arrowwood also postulate the unity of the Bible in a related theme: "This consciousness of the being and nature of God and his relationship to man was the organizing and selective element in the composition of the Old Testament."⁶⁰ Such a consciousness may be said to dominate the New Testament as well; besides the being and nature of God and his relationship to man, both of the Testaments emphasize man's relationship to man.

Among the more recently revised is the hermeneutical approach. Although all attempts to interpret scripture may be called hermeneutical, because hermeneutics is the science of interpreting scripture and therefore "is rooted in man's historicness, namely, the call placed upon him to encounter the history of the past in such a way as not to deny his own existential future and present responsibility."⁶¹

Daniel Lys sees a polarity in most efforts at an hermeneutical approach to the Bible wherein the historical document and the divine revelation break down to one side

⁵⁹Ibid., p. 17.

⁶⁰Frederick Eby and Charles Flinn Arrowwood, The History and Philosophy of Education Ancient and Medieval (New York: Prentice-Hall, 1949), p. 113.

⁶¹James M. Robinson and John B. Cobb, Jr. (ed.), The New Hermeneutic (New York: Harper and Row, 1964), p. 9.

or to the other. In his book, The Meaning of the Old Testament, Lys attempts to overcome the crumbling of one element or another by a "dynamic" view of biblical revelation which takes seriously both the historical and eternal elements. This is an exegetical method that involves three steps: the content must be defined in the milieu of its middle eastern culture; the message must be traced through the evolution of its tradition-history; the message must be determined as to its meaning at the closing of the Old Testament canon. When the message of the text is thus scientifically discernable, Lys postulates that the message will then be found as God's Word for the particular historical event, but also "eschatologically pregnant" for the future.⁶²

Doctors James Robinson and John Cobb, Jr. present a "new" hermeneutic whose crux is in the language itself as interpretation. "It is a central recognition of the new hermeneutic that language itself says what is invisibly taking place in the life of a culture."⁶³ Because of a constantly changing culture and a necessarily constantly changing language, the language event itself becomes an interpretation of the historical, cultural point in time.

⁶²Daniel Lys, The Meaning of the Old Testament (Nashville: Abingdon Press, 1967), p. 97.

⁶³Robinson, op. cit., p. 39.

Because there is no stagnation in the fluidity and change of historical and cultural development, there is no stagnation in the fluidity and change of the language event. Therefore, what was said two thousand years ago must be re-translated into the language of the present, with all the clarity, inflection, and nuances of that historical moment when the statement was uttered. When the text is thus interpreted by reliable commentary into the present moment, then can the meaning of the text be ascertained, and then can the relevance of the text be determined as to its application to the existential situation of modern, secular man.

Herbert F. Hahn presents certain approaches that have "predominated in biblical studies since the 'higher critics' revolutionized the basic principles of research with reference to the Scriptures."⁶⁴ Most of these approaches have been already discussed in this section. However, Dr. Hahn includes two other approaches that are necessary to the work in this paper; these are the "sociological approach" and the archaeological approach. The sociological approach in the field of religion has to do with the social customs, the formative elements in the life of each period, and the interaction between the social

⁶⁴Herbert F. Hahn, The Old Testament in Modern Research (Philadelphia: Fortress Press, 1966), p. v.

organizations and the important religious developments.

"Anthropologists had come to recognize the force of social compulsion in determining the form of religious institutions;"⁶⁵ and in pursuing this approach, it meant "that a study of its social origins was the key to the important developments in Israel's religion."⁶⁶

The archaeological approach to the study of the Bible has not been with the view of proving that the Bible is right. Rather has the work of the archaeologist offered extrabiblical sources by which scholars may compare the cultural milieu of the period under consideration, and throw some light upon some aspects of the period which was not adequately covered in the biblical texts. Law codes, fortifications, household utensils, trade routes, interchange of ideas and cultures, dating of historical periods, enrichment of details are just a few of the contributions of archaeology to the biblical texts. "The great amount of new material made available by excavation and the resulting increase in knowledge about the ancient Near East have made it possible to reconstruct all periods of Old Testament history in greater fullness than ever before."⁶⁷ Although Dr. Hahn does not so indicate, the above holds true for the inter-testament and New Testament periods under the influence of the Hellenistic and Roman cultures.

⁶⁵Ibid., p. 157. ⁶⁶Ibid., p. 158. ⁶⁷Ibid., p. 190.

Summary.

Endeavoring to evaluate the Bible in relation to modern man, this chapter has essayed to cover some of those concerns which are existential and exigent threats to contemporary living, along with a brief consideration of those values which motivate an adult to learn.

However, in order that the Bible be brought into dialogue with modern, secular man, the Bible must first be understood on its own terms before biblical concepts may be seen in any practical relationship to contemporary problems. Therefore, a section has been included to explore various approaches to biblical study so that a presentation of biblical concepts in a non-religious manner may be hermeneutically possible under the principles of these disciplines. In the utilization of these principles, the Bible may then take on a fresh, new meaning, and thus enable the individual to find "ultimate honesty" in his relationship to himself and to others.

CHAPTER III

BIBLE AND ADULT EDUCATION:

A THEORY AND A METHODOLOGY

This chapter includes a compendious statement of a theory of education and a description of a method of adult education which may be applied to the teaching of biblical concepts in a non-religious manner. Adult education, especially beyond the institutionalized years, has become an area that has provoked increased attention during the past decade. Dr. Burton Clark has said,

In their bearing on adult life, knowledge and industry in the past few years have at last brought us to the point where the old expressions of "lifelong learning" and "continuing education" become meaningful descriptions of what is required of man. Ours is an educative society and we are undoubtedly on the threshold of an age of education.¹

In 1963, the University College of Syracuse organized a Conference on the Sociological Backgrounds of Adult Education. The conference was composed of individuals from both the University and from the Center for the Study of Liberal Education for Adults, an on-going foundation established in 1951 "to work with universities seeking to

¹Burton R. Clark, "Knowledge, Industry, and Adult Competence," in Hobart W. Burns (ed.), Sociological Backgrounds of Adult Education (Chicago: The Center for the Study of Liberal Education for Adults, 1964), p. 15f.

initiate or improve programs of liberal education for adults."²

The purpose of the conference was focused on fundamental sociological considerations in adult education: demography, social change, adult status and roles, adult value changes, and adult uses of education. Dr. Clark set the keynote for the conference as he pointed toward the increase of attention of adult education by both educators and participants alike. He said, "changes in scientific information and in industrial technique bear hard on adult life by increasing the requirements of personal competence and by extending the problems of human obsolescence."³

This means that the problems of the rapidity of change, of the brewing social conflicts, of the changed styles of living and thinking, and of occupational atrophy, threaten mature adults with disorientation, incompetence, and futility. The answer in part, according to the conference, is adult education, adult retraining, adult flexibility, and adult adaptability. Adding to this, Robert J. Havighurst writes,

²Ibid., p. ii. The purpose of the Center is "to help American higher education develop greater effectiveness and a deeper sense of responsibility for the liberal education of adults."

³Ibid., p. 1.

The most profound educational change of this century is a change of attitude which no longer regards education as essentially preparatory, but regards education as essentially a way of meeting the demands and aspirations of the present period in one's life.⁴

There did not appear to be any one definition of education which could be ascribed to by all the participants of the conference; nor did there appear to be any one central tendency for adult educational methods which flowed through the current of the papers presented. The import of the conference appeared to lie in the distinct contemporary uniqueness of adult education and of the programming for "tailor made" or "clientele groups."⁵ These are programs specifically designed to meet certain homogeneous demands of the group; in other words, "to create programs of adult education which seem proper and pertinent for specific individuals in specific situations,"⁶ or, "similarly, to prepare clientele groups to meet the demands of a changing society."⁷ Biblical education of adult "clientele groups" takes its place in this climate of on-going education.

A Theory of Education.

If we could believe that we can postulate a world

⁴Ibid., p. 17.

⁵Ibid., p. vi.

⁶Ibid., p. vii.

⁷Ibid., p. vi.

in which objects--perfectly defined--evolve in events--perfectly controlled--and are cognized in an exact moment of space--no deviation--then we could postulate an exact science of education. Obviously, no one can accept that such perfect exactness exists in the temporal world, especially because of the intrusion of the variability of the single constant, man. Each person exists in the realm of his own experience, a fragmentary continuum of the whole continua of collective experience. The task of science, according to Alfred North Whitehead, "is the discovery of the relations which exist within the flux of perceptions, sensations, and emotions which forms our experience of life."⁸ The task of educators is to lead students into the excitement and joy of this discovery.

Education is the assisting of seekers for more truth and a better life to appropriate for themselves what is real, useful, and satisfying. It is offering to others what we are, know, and believe, the more mature members sharing with the less mature.⁹

It has often been pointed out that the word "education" comes from the Latin educere, to educate--to lead forth. It is unfortunate, however, that in too many instances the positive action of "leading forth" in the

⁸Alfred North Whitehead, The Aims of Education (New York: New American Library, 1929), p. 104.

⁹Nels F. S. Ferre, Christian Faith and Higher Education (New York: Harper and Brothers, 1954), p. 15.

education process has degenerated to the passive acquisition of information which Carl Rogers calls "classroom knowledge":

. . . where the dead words of an author are dissected and poured into the minds of passive students, so that live individuals carry about dead and dissected portions of what were once living thoughts and experiences, without even the awareness that they were once living.¹⁰

The mature adult resists this sterile, dull acquisition of information in which the learner submissively becomes the passive object of the disseminating action, initiated by another (the authority), a predigesting of ideas which are disembodyed to limited minds. The mature adult is in the third stage of Whitehead's cycle of education--the state of generalization--having progressed beyond the romantic and precision stages of physical and mental maturation.¹¹ In this stage of generalization, the dialogic process in education has been, for the writer, the best methodology by which the mature adult may be affected. By dialogic process, it is meant: to evoke an understanding between two or more participants, to emphasize a concern for another through mutual exchange of ideas, to be confronted with the ultimate in a penultimate experience, to

¹⁰Carl Rogers, Client Centered Therapy (Boston: Houghton Mifflin, 1951), p. x.

¹¹Whitehead, op. cit., pp. 26-38.

discover the truth and being of another through dialogue.¹²

In one short statement, Dr. Whitehead describes the nature of education which best applies to the mature adult who is seeking more knowledge because of the pleasure and curiosity of learning, as well as for certain attendant understandings of biblical values:

What education has to impart is an intimate sense for the power of ideas, for the beauty of ideas, and for the structure of ideas, together with a particular body of knowledge which has peculiar reference to the life of the being possessing it.¹³

This is an expressive aspect of education in contradistinction to the mere acquiring of knowledge aspect, and it implies a positive action in which the learner is the active subject, initiating his own activity;¹⁴ this

¹²Reuel L. Howe defines dialogue as "the serious address between two or more persons, in which the truth and being of each is confronted by the truth and being of the other." The Miracle of Dialogue (New York: Seabury Press, 1963), p. 4.

¹³Whitehead, op. cit., p. 23.

¹⁴Robert J. Havighurst makes the distinction between "instrumental" and "expressive" education. He says, "There are two basic aspects of education, both of which are essential for lifelong learning. They are instrumental and expressive. Instrumental education means education for a goal which lies outside and beyond the act of education. . . . Instrumental education is thus a kind of investment of time and energy in the expectation of future gain./ Expressive education means education for a goal which lies within the act of learning or is so closely related to it that the act of learning appears to be the goal." Robert J. Havighurst, "Changing Status and Roles During the Adult Life Cycle," in Burns, op. cit., pp. 17-18.

expressive aspect of education, in which the intrinsic pleasure of learning lies within the act of learning, does appeal to those clientele groups of secular adults who are attracted to classes which teach biblical concepts in a non-religious manner.

To educate is to love. To educate is to nurture. To educate is to encounter. Education is a cyclic, reciprocal repetition of giving and receiving, in order that it may give again. Education is communication in the true sense of the word; that is: to share with, to be in fellowship with, a koinonia. Education is an interchange of ideas and experiences in which the educator may become the student as readily as the educator may remain the teacher.

"Life in all its manifestations," Whitehead tells us, is the "only one subject-matter for education."¹⁵ All diversity of subjects are only amplifications upon the single theme of Life.¹⁶ In the exciting, stimulating exploration of Life, one learns, so one may teach. Often this is a mutual process between student and teacher. It is also an inspiring, but humbling process. It is humbling, because the educator knows that he is the benefited, every bit as much as the recipient, who is the student. To be part of an encounter by which is disclosed "some aspect of

¹⁵Whitehead, op. cit., p. 18. ¹⁶Cf. Ibid., p. 20.

infinite, perfect Selfhood, being unveiled in some form of relationship with finite, imperfect selves"¹⁷ is a reverent, fulfilling experience.

To teach is to affirm; to teach another is to affirm the self of another, the Thou, or to aid another in his own self-affirmation, so that he may address another from his own premise--I. Teaching, then, is dialogue; and dialogue is "the mutuality of the inner action;"¹⁸ it is "speech from certainty to certainty, but also from one open-hearted person to another open-hearted person."¹⁹

The teaching situation becomes a three-way dialogue, the teacher-student dialogue, the teacher-subject dialogue, the student-subject dialogue. In this situation, the teacher becomes the transparency through which the student sees and becomes aware of the subject. By becoming aware, one (in this case, the student) perceives that he is in a dialogue where he must answer the word (that is, the subject), the word which demands an answer.²⁰ Both the subject and the teacher become the vessel through which the word speaks to and encounters the student. (Conversely,

¹⁷Lewis Joseph Sherrill, The Gift of Power (New York: Macmillan, 1963), p. 69.

¹⁸Martin Buber, Between Man and Man (New York: Macmillan, 1965), p. 8.

¹⁹Ibid., p. 7.

²⁰Cf. Ibid., p. 10.

both the subject and the student become the vessel through which the word speaks to and encounters the teacher!)

"Nothing can refuse to be the vessel for the Word. The limits of the possibility of dialogue are the limits of awareness."²¹ The teacher's responsibility, in the teaching situation, is to enable the student to become vulnerable to the awareness of being addressed by occurrences²² and to present the stimulus of ideas that evoke from the student the creative instinct of application, interest, and enjoyment, so that the student may "respond in responsibility,"²³ hence a confrontation by the ultimate.

Methodology.

Love for man and for God is the positive stimulus for teaching. The teacher must become as involved with both the subject and the students as he would if he were in a love-affair.²⁴ In having a romance with the subject, it must be exciting, alluring, compelling, demanding. In having a romance with the class, the same elements must be present. However, along with this fervor of devotion must be the commitment and the dignity of respect; respect for the subject and respect for the students; to approach each

²¹Ibid.

²²Cf. Ibid., pp. 10-17.

²³Ibid., p. 14.

²⁴Cf. Whitehead, op. cit., pp.36-50.

one with the expectation of all that each has to give, yet not to push for more than either can contribute within a limited period of time, because at the moment of selfish pressure, dignity and respect break down.

The educator's respect and involvement in his subject matter almost necessarily demands that each time he presents the subject, it is new and exciting, both to him and to the class. It would take lifetimes to know all there is to know about the most common of substances; so how can one feel that he knows all about his subject, and teach it that way? The subject matter can never be the same; it is as new as the moment, because the events of the past twenty-four hours--and even the past twenty-four minutes--have thrown a new light upon the world in which the subject matter is a part. Nothing can ever remain the exact same, because of the very motion of time and space; so how can a subject matter--even though it be the most ancient of history (cf., the Bible!) remain the same? New insights about people, new discoveries, new power combinations, all focus to make the most ancient of happenings as new and as revelatory as the moment. Dr. Whitehead says,

The only use of a knowledge of the past is to equip us for the present. . . . The present contains all there is. It is holy ground; for it is the past, and it is the future. . . . The communion of saints is a great and inspiring assemblage, but it has only one possible hall of meeting, and that is, the

present; and the mere lapse of time through which any particular group of saints must travel to reach that meeting-place, makes very little difference.²⁵

If one should accept the premise that knowledge in one single area could be static, even then, the educator must still imaginatively approach the teaching situation as though it were new. The factors of personality which make up the class are in a new combination, and the impact of the subject matter upon this new-class combination becomes a new experience. The function of the educator is "to evoke into life wisdom and beauty which, apart from his magic, would remain lost in the past."²⁶ Imaginative teaching precludes a dull routine which stultifies the perceptions and dulls the imagination. Imagination demands that one have the freedom for thought so that the learner may discern for himself what direction he wants to take with the material presented, and not be prematurely biased so that his wings of imagination are clipped before he can use them. The necessary ingredients are freshness of the material and novelty of application to the new world and new times, to the NOW, that moment which is the wedding of the past with the future into the immediate present.

At no time should the educator consider the class as though it were just like all the rest. Each class has its

²⁵Ibid., pp. 14-15. ²⁶Ibid., p. 98.

own individuality, corporate personality, and unique challenges. Individually and collectively, the class should be approached as an interesting stranger that one wants to know better. And after the acquaintance has been made, the interest should increase to a deep, startling interest in a particular and peculiar manner that is best suited to the corporate personality of the class, as well as to its individuals. The enthusiasm of the teacher for the subject matter, coupled with a warm, personal regard for all the members of the class will generate the excitement, imagination, and receptivity necessary to evoke a confrontation--or an insightful revelation.

Because of the unique difference in each individual who makes up the class, the teacher must be aware that he does not look the same to any two people at the same moment, any more than the subject matter appears the same to each individual. These individual differences in each person demand that the teacher recognize each student's uniqueness. No one ever felt like him before, or ever will again, because no one will ever be at the convergence of all the feelings and experiences that each individual is at any given moment. Even in the limits of physical space, no two people can see from exactly the same perspective at the same moment, and so in ideas each one has an individual perspective that makes the hearing and seeing different.

Thus the world is a unique creation to each one of us, and it appears to each one of us singly and individually, ever continuing as the manifestation of our own perceptual selectivity and experience. It follows that a subject taught to a corporate body will not be received by two individuals in that body in the same manner, in the same degree of understanding, or in the same perspective. This knowledge may be a threat or an inspiration to the teacher. If he is threatened, he may close his ears, and dully plod through his prepared material, never lifting his eyes from the printed page in front of him for fear he might be confronted by another. If he is inspired, he teaches imaginatively and feelingly.

When one desires to have his subject matter appeal to secular adults in an urban setting, he must be "on fire" with his subject, and he must have a warm personal regard for the class. He must recognize that "Each person is an island unto himself, in a very real sense, and he can only build bridges to other islands if he is first willing to be himself and permitted to be himself."²⁷ A primary requirement, then, for a teacher when meeting a new-class situation with adults is to be himself, no facade, no mask, no persona. When one begins by trying to be something he is

²⁷Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), p. 21.

not, he is discovered. Adults, just as children, want nothing to do with phonies. It is difficult to be oneself, until one is able to accept himself.²⁸

To accept himself, the teacher needs to remove all anxieties about his person, his appearance, his speech, his presentation. Although this is easier said than accomplished--and personal appearance seems important--still it is to be minimized. Whereas McLuhan said "the media is the message,"²⁹ it could be said of the educator and his subject that "the message is the media." That is, the subject matter, when properly appreciated, should be the center of attention, and not the personality of the teacher. The teacher should melt into his message.

In an adult teaching situation, those who have come to have their ignorances removed have not come to watch an instructor perform: to lecture, to preen, to impress the class how clever and adroit he is in his subject, with the attendant non-verbal communication of how ignorant the class members are. This is an affront to their collective intelligence. The personal appearance of the teacher is important only so far as the teacher has given the class the courtesy of being neatly dressed. Flamboyant dress, as

²⁸Ibid., p. 17.

²⁹Marshall McLuhan, Understanding Media: The Extensions of Man (New York: McGraw Hill, 1965), pp. 7-21.

well as slovenly cothing, are distractions; so is this true of extremism of hair styles, on the head or on the face. When the personal ego of the teacher is submerged into his subject, the curiosity of the class as to his personal appearance lasts only the few seconds of introduction. When the educator becomes on fire with his message, then the message becomes the media (teacher), and his own personal appearance--or lack of it--is lost in the interest and the contagion of ideas which are evolved within the class.

In accepting one's self, one must be willing to be honest, open, thorough, with himself, and to use his own experiences to trust his total reactions. It is through one's own experiences that one can evaluate the authority of his convictions and determine whether he is being fair, trustworthy, and truthful; or whether he is being unfair, defensive, and false.³⁰ Moreover, in listening to one's self, accepting one's self, one becomes a more accepting person to someone else.³¹ He is ready to open himself up to the Thou of another's beingness. And if a change is necessary (and often it is!), then "it is a very paradoxical thing--to the degree that each one of us is willing to be himself, then he finds himself not only changing, but he

³⁰Rogers, op. cit., p. 23.

³¹Cf. Ibid., p. 23.

finds that other people to whom he relates are also changing."³²

The next attitude after self-acceptance is an open acceptance of the class as a whole and of each one individually. This climate of acceptance is produced by responding to the other (the class or each individual) as he is and feels: to empathize with him, and to reduce--as quickly as possible--any need for fear and defensiveness. This again may be a mutual experience; the teacher may also be individually threatened by a hostility or a misunderstanding of a class member (whose attitude could affect the entire class). A teacher should not forget at this moment that just as these two negative attitudes may be contagious, so are the positive attitudes of understanding, acceptance, and enthusiasm. When a threatening situation arises--and secular adults can be most positive in their convictions, however incorrect--this is the moment for the teacher to express more openness, more acceptance, more enthusiasm, more understanding.

It is well in teaching to be convinced that the goal of individual, secular man is toward ultimates: that is, maturity, self-actualization, and social-consciousness.³³ This attitude of expectancy on the part of the teacher may

³²Ibid., p. 22. ³³Cf. Ibid., pp. 26-27.

not immediately bring about a desired change in the individual of a class, but it does somehow ameliorate the condition; and, eventually, the individual, or class, begins to move in a positive direction. Again this cannot be manipulation; it has to come about through an almost native sense of acceptance on the part of the teacher. The unconditional positive regard maintained in the face of anti-social acts may cause an explosion--often a confrontation--but it will also bring about a healing and move the class in a positive direction. To be free from a judgmental attitude, and this is possible--in fact, the only possibility--then the teacher has an unconditional positive regard for the individuality of every member of the class. In giving acceptance, one is accepted; in giving understanding, one is understood; in giving respect, one is respected. Moreover, even when an educator "enjoys confidence, he cannot always expect agreement."³⁴ If, in the encounter, the teacher proves that he has a better grasp of the subject matter, he must help, through the tender word of love, the vanquished to endure his defeat.³⁵ Acceptance first by the teacher will bring acceptance by the class, and a climate for dialogue may become established. It is the genius of the teacher which establishes community within a class and makes the class come alive.

³⁴Buber, op. cit., p. 107. ³⁵Cf. Ibid., p. 108.

The sensitive teacher will listen and respond to the non-verbal communication of the class, because a dialogue is taking place, even though only one appears to be speaking. Body movements, eye contact, facial expressions tell the teacher whether he is communicating or not. Should he detect loss of interest and boredom, the teacher should try to discover where he lost the group before he attempts to continue the exposition of his subject matter. Perhaps he has not made a point clear; perhaps he has slurred his bridge from one area to another; perhaps he lapsed into a monologue.³⁶ With his genuine interest in each individual, the teacher will observe when the dialogue has broken down into a monologue. It is fairly obvious that when a paper is read, or a lecturer is tied to his notes, a dialogue seldom takes place. The heart must speak to heart, as the unfolding of the subject matter becomes a corporate experience.

As the teacher expresses a deep, almost startling, concern for each member of the class--regardless of background, education, race, or age, the class becomes more relaxed, accepting, and free to interact. Each member of

³⁶The monologue is a self-centered, exploitive, prejudiced, intolerant projection of one's own feelings. Reuel L. Howe says, "In a monological communication, the speaker is so preoccupied with himself that he loses touch with those to whom he is speaking." Op. cit., p. 32.

the class knows through the attitude of the teacher that the teacher has a deep respect for him, that he is important in the teacher's eyes. No question, regardless of how insignificant, should be treated with scorn or disrespect. In fact, the teacher should nurture each question and treat each questioner with loving attention. By giving respect and appreciation to that person who has had the courage to ask a question, the teacher indicates that the member of the class has contributed to the class--which indeed he has done. It has often come to my attention, that when a person has had the courage to ask a question, that it is a question in the minds of several members of the class, all of whom have not been courageous enough to ask. Praise for his courage to ask the question as well as giving a satisfactory answer is another means of welding the class into a unit.

In this situation, the teacher must be alert to the emotional responses of the class and emphasize that because of possible distortion in the reception and in the responses to a question, that the questioner stay with the question until he receives a satisfactory answer. It has been demonstrated that such encouragement on the part of the educator has encouraged other class members to come to the aid of the questioner--even though they may not be acquainted--and to enter into the discussion. When a

satisfactory explanation has been attained, often the entire assemblage has had a confrontation and a Gestalt (insight). The most rewarding outcome of the entire exchange is to see at the class break those who have been strangers speaking to each other in an animated conversation, often because they had reinforced each other in an earlier encounter. And as they continue to reinforce each other, their appreciation of each other grows; question and remarks, which had originally been addressed to the teacher, are directed to each other and a relationship has been brought into being through a mutuality of interest and respect.³⁷

Of course, this may mean that the material to be covered may be slowed down, but when teaching secular adults, the teacher must overcome the anxiety about covering all the material that he has brought to class. Should an issue need clarification, if a tangent would enrich the class experience, then these divergencies should be allowed to come in. Secular adults are not so much "agenda-minded" when they are indulging in expressive education, as they are when they are content-and-relationship-minded in instrumental education. Also, the latent purpose of the teacher should be--indeed must be--to bring about a sense of dialogue and community into the class assemblage. The miracle

³⁷Cf. Ibid., p. 3.

of discovery is that others have interesting, thought-provoking ideas, which contribute to the discussion and also enhance it. This appreciation of another leads to the appreciation of the self and frees the individual to contribute ideas that lead to dialogue.³⁸

One of the quickest ways to squelch dialogue in a class is for the teacher to interrupt an unfoldment of one of the class members in order to hurry on to the next item on the agenda. To cut into a person's discussion when the class is interested and involved will make it difficult to get another discussion going again very soon. This is the sensitiveness of the whole for the part.

The teacher must early admit his limitations and his willingness to learn right along with the class. The infinite scope of any subject, as well as the daily--almost minutely--discoveries in the field make any teacher aware that he does not have all the final answers. When he humbly admits this to the class, there are two definite reactions. There are those who want the "final" answers. They become insecure if the teacher admits that he does not have all the answers; this type of class member either does not return to the class (which rarely happens), or he becomes

³⁸"The miracle of dialogue in education is the calling forth of persons who have found their own unique relation to truth and who serve that truth with creative expectancy. Howe, op. cit., p. 17.

that member who gains the courage to ask questions of the teacher. His questions often are a probing to see what the teacher does not know. And, for a while, to him the teacher may be his antagonist. Those other few who feel as he does rally around him in an unspoken fellowship of support. An adroit teacher will not become visibly threatened by this overt league of attack; instead the teacher will lovingly and respectfully answer the questions within the boundary of his ability--which often is beyond the extent of the knowledge of those who are making the attack. A skillful teacher should actually welcome this type of person into the class. It is he who stimulates conversation at the end of the class sessions between himself and other members. As the class progresses, the teacher ingenuously leads this group of people into the realization that there are no "final" answers. The intellectual stimulation which has come about as a result of the class skirmishes brings about a greater appreciation of the subject which is being taught and a greater appreciation of the intellectual abilities of each member of the class.

The other reaction caused by the teacher's admission of his limitations is that of a satisfaction among those who have already learned that there are no final answers. This type of student must be encouraged to participate in class discussions, because they are more sanguinely

receptive. Their questions usually take the form of observations and additional information. Again the teacher must guard against becoming threatened by this group of class members. The teacher's own admission of limitations may make him feel that these others are trying to "teach" his class for him. Again the resourceful teacher will lovingly and graciously accept the additional observations with pleasure and praise, building where he can on these observations, and making the class member feel esteemed for his contribution.

In all cases, the respect expressed by the teacher for his class is the attitude which builds community within the class. The teacher should never forget that he would not be a teacher if he did not have a class; therefore, within the latent confines of his consciousness, he must continually be grateful for every person who attends the class, and he must express pleasure each time he greets a class member. Regardless of how trying that member may be, he has given the teacher a reason for his profession and for his being.

Summary.

I have emphasized over and over the necessity of keeping the class a community, the importance of retaining the interest of each individual, and the tender concern

of the teacher for each person. In an institutionalized organization of teaching, it may not be nearly so important to keep the pace and attention of each individual class member in mind. However, when teaching secular adults in an urban setting, it is different. These methods are helpful, if one truly wants to be of service to the secular adult. It is not mandatory that the secular adult attend; he comes because of his interest. When his attention is lost, when no community is established, there is no class. In classes where the adult is not obligated to attend, the teacher has just one chance: the first hour--and perhaps less.

This chapter has stressed that the appeal of teaching biblical concepts to secular man lies in an emphasis on values, in a climate of congruence, and in a relaxed informal atmosphere. The theory and methodology for teaching modern adults is based upon the personal relationships, especially the one-to-one relationships, that the teacher can establish with the class. Learning and imparting of knowledge must be imaginative, full of the zest of life. "Knowledge does not keep any better than fish."³⁹ Dull routine stultifies the perceptions and dims the imagination.

³⁹Whitehead, op. cit., p. 98.

A two-pronged respect must exist: for the material and for the students; each must be approached with dignity. The subject matter must be relevant and presented with simplicity and sensitivity. In a dialogic communication, by a climate of regard, each adult in the class may intensively experience something that was not there before:⁴⁰ a confrontation of an idea, a perception of the world-view, a revelation of the mind of an author. "The educator who helps bring man back to his own unity will help to put him again face to face with God."⁴¹

⁴⁰Cf. Buber, op. cit., p. 85.

⁴¹Ibid., p. 117.

CHAPTER IV

PRAGMATIC APPLICATIONS

This chapter sets forth two pragmatic considerations in teaching biblical concepts to modern, secular man in an urban setting. First is the discussion of the definite physical limits of the urban setting that are necessary to deliberate when preparing to teach an adult class on a clientele basis. Second is the presentation of lesson material which emphasizes biblical concepts in a non-religious manner, yet enables modern, secular man to empathically appreciate the biblical account. This material is necessarily limited to a cursory sketch, since it attempts to indicate, from both the Old and the New Testament, the importance and correlation between contemporaneous historic-economic developments and the religious teachings by which biblical writers interpreted the economic developments.

The Urban Setting.

There are certain unique, physical limitations that are imposed upon those who attempt to teach secular adults on a clientele basis. As pointed out in the last chapter, the adult secular man has no obligation to attend class sessions which his industry has not imposed upon him. If

one is going to attract adults to his classes, he must consider the personal convenience and personal comfort of those who attend.

First, scheduling of the teaching time and the blocks of teaching time is most important. The day and hour at which classes are to be offered must be at the convenience of those who are taking the classes. Business, home, and social responsibilities are often reckoned more important; and the scheduling of classes--in our case, Bible classes--must not interfere with these activities. It is not possible to find a day or hour that is convenient for all who indicate an interest in the classes. To find a large enough block of time on a given day that will make both instruction and attendance possible is another problem. Usually two hours at a time are the maximum blocks of time that can be realized. Nor can the classes continue indefinitely. Secular adults can manage five, six, or even seven, two-hour blocks of time within two weeks to a month; but any longer scheduling would result in a drop in attendance. Other commitments, or emergencies, also cause the attendance record to fluctuate.

Second, just as important as the limiting of time blocks is the limiting of the material to be presented. As in children, so in adults, the attention span varies; and the life of the classes often depends upon the amount

of attention that the teacher can command. Those who have been out of school for a protracted length of time often are not able to follow mentally in as agile manner as one who has made study a habit. Nor can the teacher assume any previous knowledge of, or interest in, the information to be presented; so there can be no anticipated response of the class. Rather than being homogeneous, the class is heterogeneous in age, sex, and interest. The first attendance of a class member may be out of curiosity or in deference to another member of the family. Thus the attention span may range from intense interest to complete apathy.

Third, the mental heterogeneity and elasticity of the class, and diversity of background extend into the theological area as well; the class extends from varying backgrounds of doctrinal teachings and tenets to absolutely no theological experience at all. Those attending who have--or have had--a denominational teaching may be attending a class on biblical concepts because they have discontinued attending church, or because they want more information than they have been receiving in church. Some come because they have disagreed with the teaching in their denominations; and they either want a non-religious approach so they can make their own decisions, or they want to argue. They definitely do not want to be

proselyted, preached to, or--surprisingly enough--to have their miracles and superstitions interfered with.

Fourth, because anonymity and impersonality are characteristics of urban society, classes organized to teach biblical concepts in a non-religious manner should be taught in the impersonal atmosphere of lecture halls outside the churches, and certain physical conditions should be taken into consideration. Because of modern emphasis upon the practical, the physically comfortable, and the easily accessible, the location of the lecture hall should be central; in other words, it should be available, located where it is easily accessible and findable, and with a minimum amount of extraneous noise. The hall should have a pleasing exterior, and the room in which the classes are held should have a pleasing atmosphere. The comfort of the individual members must be considered when the room is engaged: comfortable chairs, easily adjusted room temperature, bright--but not glaring--lights, good acoustics.

Secular man must be "wooed" into attending the classes; if the above features are present, the initial attention of the individual has already been won. Thus to teach biblical concepts in a non-religious manner to secular man is a stimulating challenge. His pragmatism, empiricism, and materiality demand another approach to bib-

lical concepts than the approach which postulates other-worldly judgments and a transcendent God who does not act. The following course survey is presented as an example of one of several ways to appeal to secular man by making the subject matter contemporary, immediate, and interesting.

Economics and the Bible.

All of us are concerned about our economic status. Adolf A. Berle, Jr., a New York economist, observes that the entire American public are participants in the American economic system:

This realization ought to be in two brackets. The system does things to all of us. Equally, all of us do things to it. We are both benefactors and beneficiaries, oppressors and victims, framers of it and constrained by it.¹

There are few who are able to take no thought of their lives, what they shall eat or drink or put on. Yet, the economic system is rapidly going through a tremendous reconstruction; the dimensions of change within the next twenty years are so dynamic, so threatening, so challenging, so vast, that the human mind finds it difficult to accept the implications of a new cybernetic world and the economic system that will accompany it.²

¹Adolf A. Berle, Jr., Power Without Property (New York: Harcourt, Brace, 1959), p. 24.

²Don Fabun, The Dynamics of Change (Englewood Cliffs: Prentice Hall, 1967), Section I, p. 27.

In a changing phenomena which confront man, man learns from the heritage of his past, since there "is no heritage of the future. . . . We have no objects, no friends, no relatives, no works of art, no music or literature that originate in the future."³ It is obvious that the events of the Bible which evolve over nearly three thousand years move at a slow-motion pace in comparison to the acceleration of change that society experiences today, even as it is observed that "half of all the energy consumed by man in the past two thousand years has been consumed within the last hundred;"⁴ that "90 percent of all the scientists who have ever lived are living now; the amount of technical information available doubles every ten years;"⁵ that "by 1986, 35 percent of all the people alive will be less than 15 years old. . . . that within less than a generation in the United States two percent of all the population may be able to produce all the food and manufactured goods required by the other 98 percent; that the use of leisure time will be our greatest problem."⁶

What heritage of the past may be hoped for from the Bible? What can it say to contemporary man who sees

³Alvin Toffler, "The Future as a Way of Life," Horizon, VII:3 (Summer 1965), 108.

⁴Fabun, op. cit., Section I, p. 3.

⁵Ibid., p. 4. ⁶Ibid., p. 20.

himself living in the world of dynamic change? Don Fabun says that "Of all our planet's resources, the most precious is human awareness,"⁷ and he quotes Arnold Toynbee:

The issue, is, indeed, a religious one in the sense that it raises the question, "What is the true end of Man? Is it to populate the earth with the maximum number of human beings. . . or is it to enable human beings to lead the best kind of life that the spiritual limitations of human nature will allow?"⁸

If we should accept the assumption that human awareness is the most precious resource of our planet, then by investigating the series of economic changes that confronted the people of the Bible, and then by accelerating these changes to the speed of one generation, perhaps we may have a pattern of human awareness by which we may plot how to cope with the electronics of the cybernetic age; and then be able to lead the best kind of life that our spiritual limitations of human nature will allow.

McLuhan sees in the automated age of cybernetics one tribal world, one consciousness, one cosmic whole. The total involvement of man is to be in complete commitment and participation; attitudes of non-involvement and detachment are to be swept away, along with structured configurations and fragmentations. The new attitudes of beingness

⁷Ibid., Section II, p. 9.

⁸Ibid., Section I, p. 13.

will be fluidity, wholeness, empathy, and in-depth awareness. The resulting action is imposition with an ultimate of total harmony.⁹ If McLuhan's thesis is to be the ultimate, then the cycle will have been made again, because this is where we start in Genesis of the Old Testament in the Age of the Patriarchs, and this is where we end in the community of the People of the Way in the New Testament. Perhaps somewhere in between do we now stand in 1968.

The economist, Lewis H. Haney, explains that in the beginning social values and economic thought were one, and, therefore, social values and economic thought should be critically examined "in the light of the times and places in which they were formed. . . their premises and the circumstances of those premises."¹⁰ In order to narrow the scope of social values and economic thought for the purposes of the outline survey to be presented in this chapter, the concept of "property rights" has been the unifying economic theme of investigation, since property rights underlies social and economic values. Also, inherent in the study of property rights are the questions: What is produced? How is it produced? By whom is it produced? For

⁹Marshall McLuhan, Understanding Media: The Extensions of Man (New York: McGraw Hill, 1965), pp. 349-359.

¹⁰Lewis H. Haney, History of Economic Thought (New York: Macmillan, 1949), p. 6.

whom is it produced? An expansion of these four questions and their answers touch upon almost all phases of economic development and crises.¹¹ The survey-outline, at most, can be just a sketch of what is a more developed series of classes for secular adults. However, the sketch indicates the direction by which a class in social and economic values and their influence on religious ideas and processes may be explored.

Background of the Problem. Although the anthropologists have come "to recognize the force of social compulsion in determining the form of religious institutions,"¹² hardly any recent work has been done upon the contemporaneous economic situation of each historical epoch of Israel's, and Christianity's, development in relation with the concurrent religious practices and the interpretation of later writers about these religio-economic practices. Herbert H. Hahn devotes a chapter in his book, The Old Testament in Modern Research, to the "Sociological approach to the Old Testament,"¹³ yet most of the scholar-

¹¹Cf. S. Howard Patterson and Karl W. H. Scholz, Economic Problems of Modern Life (New York: McGraw Hill, 1948), entire volume.

¹²Herbert H. Hahn, The Old Testament in Modern Research (Philadelphia: Fortress, 1954), p. 157.

¹³Ibid., pp. 157-184.

ship from which he draws is in the decades from 1920-1945. Recent work, even from a sociological standpoint, is meager.

In 1926, Fredrick C. Grant wrote The Economic Background of the Gospels¹⁴ as an expansion of two articles he did for the Anglican Theological Review.¹⁵ Excellent as his work is, it covers a short period in Israel's and Christianity's development, and it cannot be considered definitive, but is still considered valuable. Joseph Klausner's Jesus of Nazareth was translated into English in 1925, and it has an excellent chapter on the economic conditions of the Roman period as a commentary of the time of Jesus,¹⁶ and Charles Foster Kent, who wrote for nearly a decade and a half after 1909, also indicated the correlation between the economic backgrounds and the religious teachings of Israel and Christianity. All these are excellent contributions; however, newer studies need to be made in the light of the critical scholarship and the archaeological discoveries of the past two decades.

¹⁴Fredrick C. Grant, The Economic Background of the Gospels (London: Oxford University Press, 1926).

¹⁵Fredrick C. Grant, "The Economic Significance of Messianism," Anglican Theological Review, VI:3 (1923), 196-213; VII:3 (1924), 281-289.

¹⁶Joseph Klausner, Jesus of Nazareth (New York: Macmillan, 1925), pp. 174-192.

Therefore, the work of this survey, although cursory, is presented for two purposes: one, because modern, secular man's primary interest is in economic security and abundance; secondly, to call to the attention of scholars that work in this area would be valuable to both modern man and to the ministry to modern man. The various approaches of biblical scholarship, described in chapter II, have been utilized to present the text of the survey. In an actual teaching situation, these different approaches would be isolated and identified as each one was employed; had this text been the entire dissertation, we could have employed this technique throughout. However, again because of the limitation of space, these approaches are identifiable to the postulate, but less so to the neophyte.

The Patriarchs. 2000-1600 B.C.¹⁷ There are three accounts in Genesis where the land is promised to Abraham: Gen. 12:1-4a (J source);¹⁸ Gen. 15:1-17 (E Source);¹⁹ Gen. 17:1-8 (P source).²⁰ This is the basis of the theme

¹⁷William Foxwell Albright, The Biblical Period from Abraham to Ezra (New York: Harper and Row, 1960), p. 3.

¹⁸Robert H. Pfeiffer, Introduction to the Old Testament (New York: Harper and Brothers, 1948), p. 273. Cf. Otto Eissfeldt, The Old Testament An Introduction (New York: Harper and Row, 1965), p. 199.

¹⁹Gerhard von Rad, Genesis (Philadelphia: Westminster Press, 1961), p. 177. Several scholars do not agree but include this passage in the J source.

²⁰Ibid., p. 194.

of property rights. According to all these sources, the land belongs to God; he gives the land to Abraham and his seed--but their possession is only in stewardship, a Semitic ideal²¹ which persists throughout both the Old and New Testaments.

This is not necessarily a unique declaration. In the prologues of two extant law codes of this same period, the gods, who owned the land, gave to a mortal the stewardship of the land. In the Lipit-Ishtar code, ca. 1867-1857 B.C., which is a Sumero-Akkadian law code, the gods Anu (father of gods) and Enlil (king of lands) gave the city to the goddess Ninisinna. Then the gods Anu and Enlil called King Lipit-Ishtar, the fifth ruler of the Dynasty of Isin, "to the princeship of the land." Thus the land belonged to the gods and Lipit-Ishtar was given stewardship (*oikoinomia*) over it.²² The parallel is very close in the Code of Hammurapi, ca. 1728-1686 B. C. Hammurapi was the sixth of eleven kings in the Old Babylonian (Amorite) Dynasty. His prologue also states that the god Anum (the sky-god and leader of the pantheon of gods) and Enlil (the storm god,

²¹Charles Foster Kent, The Social Teachings of the Prophets and Jesus (New York: Charles Scribner's Sons, 1917), p. 234.

²²James B. Pritchard (ed.), Ancient Near Eastern Texts (Princeton: Princeton University Press, 1955), p. 159.

lord of heaven and earth) called him, Hammurapi, "to promote the welfare of the people" when the land was given to him.²³ In both instances, these mortals were given the land because of their faithfulness. Thus the call given to Abraham in Gen. 12:1-4a is a similar call. The important point is that the land is the lord Yahweh's land and it is in his power to bestow it upon whom he chooses; and as it is to be seen the chosen one (and later, the chosen ones) has stewardship over a land that is the possession of God (Yahweh).

Early legend material describes the inception of the nation of Israel by tracing the nation to a single ancestor: "it is the remnant of a primitive poetic conception of tribal life."²⁴ Abraham becomes the eponymous ancestor of the tribes of Israel and "is assigned the role of mediator of blessing in God's saving plan, for 'all the families of the earth'. . . an idea that occurs more than once in the Old Testament."²⁵ The promise to Abraham, and later to his seed, is that "God now brings salvation and judgment into history, and man's judgment and salvation

²³Ibid., p. 164.

²⁴Herman Gunkel, The Legends of Genesis (New York: Schocken, 1964), p. 18.

²⁵Rad, op. cit., p. 156.

will be determined by the attitude he adopts toward this work which God intends to do in history."²⁶ The blessing which is promised to Abraham and his seed is effective only as they effectively transmit this creative divine word of blessing, according to the J source.²⁷

According to the P source, the promise is secured with a covenant which demands the strict obedience of Abraham and his seed, who will henceforth live their whole lives "in the presence of this revealed God."²⁸ According to Norman Gottwald, "the notion of covenant is fundamental to the closely knit Semitic societies,"²⁹ and "the covenant is at the basis of Hebrew life."³⁰ It is significant to note that the two important Old Testament covenants (the one with Abraham and the other on Sinai) took place in a desert surrounding and in a nomadic community. The psychic community are bound into a socio-economic whole and demonstrate as a unit the binding character of the contractual compact or covenant.

According to the Genesis record, the socio-economic life described as the wanderings of Abraham is the nomadic

²⁶Ibid., p. 155. ²⁷Ibid. ²⁸Ibid., p. 193.

²⁹Norman K. Gottwald, A Light to the Nations, (New York: Harper and Brothers, 1959), p. 134.

³⁰Ibid., p. 135.

life,³¹ as well as the life of the Children of Israel while they sojourn in the desert. For the purposes of an understanding of both the property rights of the nomad and his economic status, the following description is necessary.

In the absolute type of nomadism, there is no center or focus of movement; the people, or tribe, move from place to place seeking game or pasture. Such a type of existence is rare; rather are there modifications of such an economy: there are the hunting and fishing nomads, the pastoral nomads, the agricultural nomads, and the camel and ass nomads. In each of these economies, the changing food supply precipitates the movement of the group, but they are also confined to a particular area and move in a certain directional pattern around a focused center. The fourth group enumerated above, the camel and ass nomads, is able to cover a larger expansion of territory than the other three, and it is this type of nomadism that is pictured for the patriarchs in Genesis; although the camel was probably not domesticated quite as early as the days of Abraham, but more likely in the twelfth century B. C.

Characteristic of these four types is the return to the available food and game supply at its particular season, the utilization of the food supply and pasturage

³¹C. U. Wolf, "Nomadism," Interpreter's Dictionary of the Bible, III, 558-560.

until it is depleted, and then the moving on to the next available supply. The hunting and collecting nomads are smaller groups of people than that of the pastoral and agricultural, since the changing food supply and the size of the territory determine the size of the band. In all these groups, the spectre of poverty is prevalent; however, within the pastoral nomads some of the families are able to become wealthier than others, just because of the delineation of a specific extent of territory within which they may move. In the agricultural nomadic economy, the people are more sedentary, and are more responsive to an agrarian economy, which may in turn evolve into a settled urban economy.

As in the present, so with the nomadic patriarch, in spite of their prevalent poverty, the nomad was respected and feared by his permanently settled neighbor because of the nomads' strength, stamina, and skill, even with less advanced weapons. Since there was little, if any, surplus, consequently there was universal equality--everyone equal. Thus, every one had a voice in the government of the tribe, or he was democratically represented by the head of his family. There was no developed division of labor; all were expected to share equally in the labor and in its fruits. Loyalty to the tribe and to each other was intense, founded upon the ideal of brotherhood; to injure one

was to injure all, and as one man the tribe would retaliate for the offense. Moralism was strictly enforced and the concept of economy was pre-eminently idealistic (as opposed to materialistic).

A philosophy of economic thought which is predominantly idealistic would be most apt to be conceived and to flourish in a wilderness surroundings where there is no individual, independent ownership of land. Although idealism can rarely, if ever, be found in the strict metaphysical sense--that is, the belief that matter has no independent reality--yet in economic idealism, judgments are formed that are independent of the existence of matter, and independent force is attributed to ideas or judgments.

They [the economic idealists] regard man, not as a creature of material environment, but as a more or less independent force, capable of adapting or conquering "nature." Accordingly, they emphasize unions of man in society as being manifestations of community of ideas, and the most effective way of asserting the power of ideals; and they readily become what may be societists--to adopt a term that will cover the belief in the potency of social activity and institutions. . . . idealists tend to oppose egoism, and to favor the state as representing society. This tendency may carry so far as to regard society as the true organism, in which the individual mind is subordinated to the social mind.³²

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A practical expression of all this is the fact that idealistic thinkers stress morality and duty,

³²Haney, op. cit., p. 8.

and frequently set the good above the "natural."
 . . . The Golden Rule was based upon the assumption
 that the idea may be independent of the material
 environment. The idea of the Golden Rule is that
 the mind, as an independent factor, able to recog-
 nize the rights of other minds having other ideas,
 can decide what ought to be done, in spite of
 material limitations and clashes of interest.³³

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. . . Idealism stands for the independent importance
 of mind and human institutions as opposed to the
 material environment. The thorough-going idealist,
 too, must assume the existence of some divine mind
 or of a supreme world-purpose to explain the regu-
 larities of phenomena.³⁴

In economic idealism, which is a form of ethical idealism,
 because the idea is independent of material environment,
 phenomena are absorbed into ideas that are realities, i.e.
 goodness, mercy, justice, etc. As we shall see in the de-
 velopment of the economic history of "the seed of Abraham,"
 economic idealism and economic materialism are in the
 tension of diametrical opposites. When the economy changes
 from a nomadic, property-less society to a settled, landed
 society, the opposing forces erupt continually at the con-
 frontation of the interface. Although Israel is then
 largely absorbed into the materialistic philosophy of eco-
 nomics, the nomadic ideal is kept alive by the prophets.

Thus, we find in Gen. 12:1-4a Abraham leaving his
 country to find the land that Yahweh will show to him. At

³³Ibid. ³⁴Ibid., p. 10.

first, Abraham is represented as an absolute nomad, because he is not caught in a cycle of returning to the same places in later, recurring seasons. Rather he moves with the purpose of finding the land that Yahweh has promised him for his faithfulness, even as a parallel exists in the Lipit-Ishtar and Hammurapi codes. When he settles in Canaan, he and his family remain in an economy of pastoral-agricultural nomadism. The covenant made with Abraham is re-affirmed with his descendants: Isaac, his son (Gen. 26:2-4, 24) and with Jacob, his grandson (Gen. 28:13-15; 35:11f.). Yahweh initiates the relationship; and Abraham and his seed become His stewards on His land which He promised them, until the families (tribes) of Abraham's grandson go to Egypt and later become Pharaoh's bondmen.

Moses and the Exodus. ca. 1300 B. C.³⁵ The covenant is resumed to the descendants of Abraham (the Children of Israel) through Moses (Ex. 3:6-8; 6:2-8), after they had sojourned in Egypt for 430 years, according to Exodus 12:40. The influence and impact of this transitory period of bondage is extremely important upon the later doctrine of the Children of Israel, as evidenced by the ancient credo in Deuteronomy 26:5-10:³⁶

³⁵Albright, op. cit., p. 14.

³⁶Gerhard von Rad, Old Testament Theology (New York: Harper and Row, 1962), I, 121f. Cf. Rad, Genesis,

A wandering Aramean was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the Lord the God of our fathers, and the Lord heard our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror, with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey.

These words, "a confession of faith," as Dr. Rad calls them, "recapitulate the main events in the saving history from the time of the patriarchs (by Aramean, Jacob is meant) down to the conquest."³⁷ The saving event of divine action in a people's history is an act of salvation that is never quite forgotten: "The Lord brought us out of Egypt."

It is noted by some scholars that the Sinai tradition of the covenant is absent from this and certain other ancient credos (Deut. 6:20-25; Josh. 24:2-13); and, therefore, the covenant of Sinai is a different, and perhaps later, tradition than the exodus tradition.³⁸ Others affirm that "The Sinai tradition is in any event quite as old as the exodus tradition, and there is no reason to

pp. 14, 159f.

³⁷Rad, Old Testament Theology, I, 122.

³⁸Martin Noth, History of Israel (New York: Harper and Brothers, 1960), pp. 127-138.

doubt that the two were linked together from the beginning."³⁹ It is not our purpose to determine which is correct; what is important to this discussion is the emphasis that the inheritance of the land is again promised to the Children of Israel, and a covenant is made between them and Yahweh at Sinai with Moses as the mediator (Ex. 3:10; 6:6; 34:29-32). The J source locates the covenant at Mt. Sinai with the stipulations of a ritual decalogue (Ex. 34:11-26); the E source makes its location at Mt. Horeb with the stipulations of the ethical decalogue (Ex. 20:1-17) and a covenant code (Ex. 20:22-23:19); the P source returns to Sinai and has the stipulations of Exodus 25-31 and 35-40:33 and includes the Holiness code (Lev. 17-16:27) and the Priestly code (Lev. 1-16; Num. 1-10:10); the D source locates the covenant at Mt. Horeb and at Moab with the stipulations of a decalogue (Deut. 5:6-21) and the Book of the Covenant (Deut. 12-28).⁴⁰

In all these accounts, the covenant is of a different nature than was the covenant made with Abraham, Isaac, and Jacob. In the covenant and its renewal with the Patriarchs, Yahweh had instituted the action; the oaths were

³⁹John Bright, A History of Israel (Philadelphia: Westminster Press, 1959), p. 115.

⁴⁰Gottwald, op. cit., p. 111. An excellent chart is provided to be able to see the difference at a glance.

binding upon him; he demanded no oath or sacrament of obedience from the beneficiaries (in spite of the P writer's redaction in Gen. 17). In contrast, the covenant at Sinai, instead of being a parity treaty on a mutual bilateral basis, becomes a unilateral treaty; it is greatly similar to the Hittite suzerainty treaties found in Hittite archives, dating late in the second millenium B. C.⁴¹ In the Hittite unilateral suzerainty treaty, the subordinate is bound to the sovereign by obligations, commands, and promises of faithfulness which the sovereign defines and demands.⁴² In return the suzerain pledges protection and military aid. However, since the suzerain rules other nations beside the one with whom the treaty is made, the suzerain is not bound by any specific obligation, and he could terminate the treaty if he found the vassal to be unfaithful. There is great "emphasis upon the vassal's obligation to trust in the benevolence of the sovereign."⁴³

The preamble, prologue and stipulations of the Mosaic covenant compares with the Hittite suzerainty treaty in 1) the identification of the sovereign: "I am the Lord your God;" 2) the historical event for the foundation of

⁴¹George E. Mendenhall, Law and Covenant in Israel and the Ancient Near East (Pittsburg: Biblical Colloquium Pittsburg, 1955), p. 10.

⁴²Ibid., pp. 33-34. ⁴³Ibid., p. 30.

the covenant: "who brought you out of the land of Egypt;" 3) the exclusion of relationship with other sovereign powers: first and second commandments; 4) the stipulations which define the interests of the sovereign and which place the people under oath to refrain from acts that are most likely to disrupt the peace.

Murder, theft, adultery, false oaths, false accusation, and religious schism are among the most common sources of internal conflict, and all were objectionable in ancient law outside Israel. . . . (even the prohibition of coveting has a partial parallel in Hittite sources).⁴⁴

Although the traditional text of the Mosaic covenant does not include the remaining elements of the Hittite treaty, yet these elements are to be found elsewhere: 5) the provision for a public reading of the stipulations: Deut. 31:10-11 (also in historical traditions of Deut. 16:1-11; 27; 31:9-13; Josh. 4:6-7; 8:30-35); 6) the witnesses: (as in the Hittite, so in the Israelite) the god(s) and features of the natural world: Deut. 4:26; Isa. 1:2; Mic. 6:1-2; Josh. 14:22,27; 7) the blessing and cursing: Deut. 27.

It was the religious conception of God and the relation of man to God in the covenant that sharply distinguished Israel from ancient pagan peoples; above all it was the fact that obedience to the commands of God took precedence over other concerns;

⁴⁴George E. Mendenhall, "Covenant," Interpreter's Dictionary of the Bible, I, 720.

by making temporal blessing and calamity dependent upon ethical or moral norms, which law had to serve, not create.⁴⁵

The traditional covenant, called the Mosaic covenant, now placed the seed of Abraham in the position of subordinates, even vassals. Again they were promised the land. Again the land is theirs, and they are stewards of Yahweh's possession. However, this time there were certain stipulations attached. The covenant was to give form and structure to the social life of the community. "Thus the covenant is not merely a theological concept, but is rather the original form of social and religious organization which tied together religious experience and conviction."⁴⁶

In the wilderness community, the Israelites again find themselves in the socio-economic cycle of the Patriarch era; their economy is again essentially semi-nomadic; their social institutions again have the same emphasis of brotherhood, unity, and equality that existed in the earlier Patriarch community. They now have in their collective background and memory a period of enslavement and bondage; a miraculous deliverance from their oppressions; a sanctuary beyond the pursuit of their oppressor; a corporate personality created through their wanderings when they were fed and sustained; a nationalism born in their

⁴⁵Ibid.

⁴⁶Ibid., p. 719.

covenant at Sinai; and, over all, the knowledge of a mighty, delivering Power, Yahweh, to whom they owe everlasting gratitude and obedience.

The book of Deuteronomy recalls the collective experience in this manner:

Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? To you it was shown, that you might know that the Lord is God; there is no other besides him. Out of heaven he let you hear his voice, that he might discipline you; and on earth he let you see his great fire, and you heard his words out of the midst of the fire. And because he loved your fathers and chose their descendants after them, and brought you out of Egypt with his own presence, by his great power, driving out before you nations greater and mightier than yourselves, to bring you in, to give you their land for an inheritance, as at this day; know therefore this day, and lay it to your heart, that the Lord is God in heaven above and on the earth beneath; there is no other. (Deut. 33-39)

Conquest. ca. 1250 B. C. ⁴⁷ The conquest period found the Israelites in an economic, political, social, cultural, and religious transition. The effects of this internal revolution started a chain reaction which later prophets saw as perfidy, apostacy, and treachery.

⁴⁷Albright, op. cit., p. 27.

During the early years of the conquest and the settling of the land, the government changed from tribal to family control, from patriarchal to judgeship authority, from clan leadership to the elders of the city. Economically the change was from semi-nomadism to agrarian existence, from rural to urban life, from communal to private ownership, from barter to monetary exchange, and from movable tents to stationary houses.

The economic wealth and culture of the Canaanites, to which the Israelites were introduced, were impressive. Their cities were well built, often with strong fortifications and intricate drainage systems (e.g. Megiddo, Jerusalem); they had fine patrician houses furnished with imports from all over the Mediterranean world; they were a trading people, exporters of timber and textiles; they were merchants and dealers in the exotic purple dye industry which brought them much wealth.⁴⁸

During the approximate two hundred years of Israelite colonizing and tribal settlement, the Israelites were exposed to the materialistic philosophy of the Canaanites in contrast with the desert economic idealism.⁴⁹ The

⁴⁸Cf. Bright, op. cit., p. 107f. and Gottwald, op. cit., p. 145f.

⁴⁹Infra., pp. 96-97.

materialistic concept of economics, even as practised by the Canaanites, emphasizes the independent existence of matter, often denying the existence of anything but matter, and assuming that ideas come into existence only through the senses that are stimulated by matter. "Instead of assuming a supreme mind whose rational purpose dominates the world, they hold to a physical concept of nature and regard the world as ruled by laws of matter."⁵⁰ Matter alone counts; man is dominated by his natural environment; human choices are determined by sensations; human choices are acted upon by material forces and sensations; man is limited by material factors; and the state "is a mere aggregation of atomic individuals made necessary by the material nature of man."⁵¹ The economic school of laissez faire and of "rugged individualism" comes through the materialistic tendency.

No materialist could logically be content with the Golden Rule, as taught by Christ, as the basis for an ethical system. Rather we find the thorough-going materialist formulating his doctrine of right and wrong with an eye to the problems of adjustment to material environment, advocating that men do unto one another such things as will enable them to survive, and finding in "survival" the test of the right.⁵²

⁵⁰Haney, op. cit., p. 10f.

⁵¹Ibid., p. 11.

⁵²Ibid., p. 12.

Judges. The period of the Judges became the decades of encounter at the economic interface, where the desert nomad countered the urban sophisticate merchant and a blurring of ideologies resulted. According to George Mendenhall, the Philistines' destruction of Shiloh foreshadowed the end of the era of the Judges;⁵³ Samuel was commissioned to anoint a king; the materialistic ideology of the conquered Canaanite had gained the ascendancy. The text of Samuel 8:7 indicates the rejection of the people's stewardship of the land which God had given them. He declared to Samuel that the people had rejected Him, "that I should reign over them." Samuel's warning of the consequences (Sam. 8:10-8) went unheeded: "Nevertheless the people refused to hearken to the voice of Samuel; and they said, Nay but we will have a king over us; that we also may be like all the nations; and that our king may judge us and go out before us and fight our battles." (Sam. 8:19-20)

Kingship: Monarchy, and Divided Kingdom. The tradition which involves the above quoted Samuel material comes from what has been called a "late source," even though elements of the account may go back to the time of Samuel. When the tradition is fitted into the final form as found in Samuel, the monarchy had become a disillusion-

⁵³Mendenhall, Law and Covenant. . ., p. 44.

ment.⁵⁴ "And these unhappy experiences added up to the conclusion, at least in the judgment of some prophetic interpreters, that this was a step taken in defiance of Yahweh's will."⁵⁵ The domination which Samuel predicted came to fruition in the Kingship of Solomon; and at Solomon's death, the North revolted against the policies of domination, only to have the kings they chose follow the same pattern.

By the eighth century, the materialism of "all the nations" had borne the fruit of injustice, selfishness, smugness, greed, corruption; as an eighth century prophet said, "They [Israel] have sown the wind, and they shall reap the whirlwind." (Hosea 8:7) Land no longer was the property of the Lord who bestowed it upon His chosen for them to cultivate, bless and prosper (cf. Psm. 67). Instead, property and people now belonged to the king, to do with as he saw fit. Earlier, in the ninth century, the prophet Elijah attempted to stem the tide of the encroachment of the king's domination and despotism, with its doctrine of the divine right of kings, but the dogma of materialism and "might makes right" had had to run its course.

⁵⁴Pfeiffer, op. cit., pp. 347-368.

⁵⁵Bernard W. Anderson, Understanding the Old Testament (Englewood Cliffs: Prentice-Hall, 1966), p. 126.

Prophets. Out of the prophetic works of both the North (Israel) and the South (Judah) from the eighth through the sixth centuries B. C., great universal economic principles based upon the idealistic philosophy were articulated. The prophets, almost wholly, emphasize the basic structure of the Mosaic covenant, although it is questioned whether they were "completely aware of the nature of the Mosaic covenant;"⁵⁶ yet "their messages are in the nature of an indictment for breach of covenant."⁵⁷ Going back to the situation of the bondage in Egypt, such economic principles as the following were emphasized:

1) Union of great wealth and political power in the hands of one man or of a few men is fatal to the ultimate prosperity of a nation and to the welfare and happiness of its citizens.⁵⁸

2) When men are unjustly herded together and pitilessly exploited, they inevitably breed contagion and pestilence as well as discontent and the spirit of insurrection.⁵⁹

3) Excessive wealth won by injustice in the end proves in itself a destructive nemesis.⁶⁰

The eighth century prophets of Amos, Hosea, Isaiah, and Micah, clearly saw the corruption which was undermining their nations. There was great class consciousness and class privilege; the leaders of the nation felt that

⁵⁶Mendenhall, Law and Covenant.. . ., p. 46.

⁵⁷Ibid. ⁵⁸Kent, op. cit., p. 11.

⁵⁹Ibid. ⁶⁰Ibid.

success and prosperity was a sure sign of Jehovah's favor, yet there existed alongside the teeming prosperity of the government and of the few wealthy upperclass the miserable poverty of the poor, who had been the victims of the greedy rich. Heavy taxation, exorbitant interest rates, indiscriminate foreclosure on mortgages, slavery for unpaid debts, exploitation of labor, bribery in the courts, depletion of natural resources and arable lands, loss of hereditary properties, depopulating warfare, all contributed to the impoverishment of the middle classes.

The teachings of Amos identified certain religious principles which the prophets saw as universal: 1) God rules all people, and all alike are accountable to Him; 2) God is merciful and long-suffering, but He must and will punish deliberate wrong-doing; 3) each nation is responsible to Him in direct proportion to its knowledge of Him; 4) all are to be judged according to their acts and not according to their religious creeds or ceremonial acts.⁶¹ Amos emphasized universal laws of humanity and that the "first duty of rulers is to protect jealously and valiantly the rights of the poor and defenseless,"⁶² and that if they

⁶¹Cf. Charles Foster Kent, The Kings and Prophets of Israel and Judah (London: Hodder & Stoughton, 1909), p. 61.

⁶²Kent, Social Teachings. . ., p. 43.

did not, the rulers are traitors to their nation. It was the corrupt commercialism of the nation that Amos scored. "Fidelity to the demands of justice and human brotherhood alone will, he declared, save men and classes and nations from the uncontrolled greed and hatred that inevitably involve them in utter ruin."⁶³

To Hosea, the moral and social integrity of the nation, community, or individual, determined their success, welfare, or happiness. The supreme motive in all social or economic reform, to Hosea, is religious education based upon man's love and loyalty to God; upon this foundation the "intimate and abiding relationship between God and mankind can be established."⁶⁴ Hosea's religious principle, which he saw as universal, was that God is infinite love who demands loyalty and love from his people; and that divine justice is discipline to the impenitent; and that punishment and judgment are means to an end, the end which is forgiveness and reconciliation.⁶⁵

Prophets who followed Amos and Hosea developed and elaborated the social, moral, and economic teachings which these two prophets proclaimed. Northern Israel, destroyed from within, became easy prey from without and lost its

⁶³Ibid., p. 48.

⁶⁴Ibid., p. 55.

⁶⁵Cf. Kent, Kings and Prophets. . . , p. 88.

life to Assyria. Southern Judah was the heir to the rich spiritual heritage of the North, but their crimes were just as flagrant as their Northern neighbors; only through the vigorous efforts of First Isaiah was Southern Judah saved from the same disaster. But First Isaiah saw that if there were no lasting reform, that the South would suffer the same fate as the North. It is First Isaiah who foresees the salvation of the faithful, holy remnant of Israel (6:11f; 35:1-11; 8:18), a doctrine which is developed by later writers and prophets from the seventh century B. C. on to the New Testament period.

Exile. The end of the next era was the destruction of Southern Judah and her exile in Babylon.⁶⁶ The prophet Jeremiah saw that the Old Covenant, wherein Jehovah gave the land to the people of Israel, was broken by Israel's apostacy. Jehovah is still the sovereign, even though his people did not acknowledge him, forsook him, and were faithless to him. According to the suzerainty treaty, Jehovah could terminate the covenant at any time since it had already been broken by his vassals. But Jeremiah also saw that a penitent and faithful remnant would inherit the elements of the covenant, but this time on an individual, instead of a national basis:

⁶⁶Cf. Mendenhall, Law and Covenant. . ., p. 47.

Behold the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of Egypt, my covenant which they broke, though I was their husband, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord; I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each his brother, saying "know the Lord," for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more. (Jer. 31:31-34)

A parity treaty, on a bilateral basis would be in operation: Jehovah would again institute the action; he would be to them a God, and they will be to Him a people.

According to the later prophets, the exile in Babylon came as a result of divine judgment. "The Exile is at the heart of the biblical understanding of divine judgment and revelation. It was the crucible of Israel's faith."⁶⁷ Literary and prophetic activity was greatly extended, and the mission of Judaism was re-defined and re-interpreted. A new covenant would bind all the people to God "in the role of servant and witness to the world (Isa. 43:10) of His universal sovereignty."⁶⁸

⁶⁷J. A. Sanders, "Exile," Interpreter's Dictionary of the Bible, II, 188.

⁶⁸Ibid.

Return and Inter-Testament Period. The period of the Return was attended with vicissitudes. The people of the Return struggled with the poverty of the land and the lack of funds (Hag. 1:2-6). The ideal was to establish a holy nation as outlined by Ezekiel, the great prophet of the Exile.

Judea, from the time of the Persians, had suffered under taxation, and during the period of the Selucids a heavier tax was imposed: a poll tax, a salt tax, a crown tax, a land tax, and a tax on fruit trees.⁶⁹ However, from the time of the Second Temple, the Jew had learned and had practised skillful agronomy, producing many different grain crops, rich vegetable crops, diversified fruit crops, oil, wines, and all of these in such abundance that "in a normal season the Judean farmer reaped fivefold from a normal soil, while with good seasons and from fruitful soil he reaped as much as a hundredfold."⁷⁰ Their agriculture along with their handicrafts, their fish, their mined minerals, became replete enough to be exported throughout the Mediterranean world. The Jews remained essentially, although not solely, an agriculture people up until the fall of Jerusalem in 70 A. D. and even until the diaspora that

⁶⁹Cf. Klausner, op. cit., p. 187 and I Macc. 10: 28-33; 11:34-36.

⁷⁰Ibid., p. 175.

followed the Bar Cochba rebellion in 135 A. D.

Under the leadership of the Maccabees, the ideal of a holy nation partially reached its fruition. For a hundred autonomous years, Judah, as an independent nation, was ruled by its priesthood. The economic policies of the Maccabean period built Palestine up onto a sound economic basis.⁷¹ Taxation was somewhat remitted.⁷² They "exercised wise moderation in their economic demands."⁷³ They constructed magnificent buildings, forts, and palaces; they increased the commerce of the people, conquering southern ports for sea-outlets for the purposes of trade.

Rome and the New Testament. In 63 B. C. Rome became the ruler of Palestine when Pompey, the Roman general quartered in Syria, was invited to come to Palestine and to be the arbiter in a quarrel between the last two sons of the Hasmonaean line--Hyrcanus II and Aristobulos. Under this new rule "the Jewish community in Jerusalem was granted jurisdiction over its own affairs,"⁷⁴ along with "the privileges of exemption from the payment of taxes and military service."⁷⁵ These favors were short lived, and the

⁷¹Ibid., p. 190. ⁷²Ibid., p. 187. ⁷³Ibid., p. 190.

⁷⁴Günther Bornkamm, Jesus of Nazareth (New York: Harper and Row, 1960), p. 31.

⁷⁵Ibid.

oppressive rule of the Roman masters began with Herod the Great, son of Antipater, in 37 B. C.. To accomplish his ambitious building programs, to maintain enough political and military support, to assure the splendors of his court, Herod imposed a burden of taxes and duties that seemed to be beyond the endurance of the Jews. Along with Herod's personal taxation, the Romans imposed "a water tax, a city tax, a tax on such necessities of life as meat and salt, a road tax, and a house tax."⁷⁶

Over and above these taxes were the tithing of the priestly, or Temple, taxes which were set by Old Testament legislation. These include: sin-offering, thank-offering, shewbread; first fruits of grain, grapes, figs, pomegranates, olives, honey; the best of the fruit of the field and of the trees; a tithe of all food that grows out of the earth; one-twenty-fourth of the bread-dough; the first-born of the animals; redemption money for the first-born; parts of animals slaughtered for food; extraordinary dues, such as release from vows; annual half-shekel tax for Temple treasury; annual wood-gathering for the Temple; free-will offerings for poor and support of synagogues and schools.⁷⁷

"The total taxation of the Jewish people in the time of

⁷⁶Klausner, op. cit., p. 188.

⁷⁷Grant, Economic Background. . ., pp. 93-97.

Jesus, civil and religious combined, must have approached the intolerable proportion of between 30 and 40 percent; it may have been higher still."⁷⁸

It is no wonder that "Palestine came to possess a class of poor, destitute and unemployed, and landless peasants, side by side with a class of wealthy farmers, great landed proprietors and rich bankers."⁷⁹ For the latter, the source of wealth was probably through commerce as well as through gradual accumulation of the small holdings of the small landed farmer who lost his land through mortgages and debts. The peasants became poorer and poorer, hoping for restitution through either miracle or revolt. Cities were over-crowded; the soil was declining in productivity.

The patriots of Judaism saw but one outlook of the promise for the future, national autonomy following liberation from the hated yoke of foreign sovereignty. The peasants, the agricultural laborers of Palestine, the overcrowded industrial populace of the Jewish cities, the commercial classes overburdened by oppressive taxation, eagerly shared this dream. They looked forward to a future in which the soil should once more be renewed in fertility, a new and divinely ordered city supplant the old, uncomfortable crowded Jerusalem, and a righteous king of their own accept the free offerings of his happy people.⁸⁰

⁷⁸Ibid., p. 105.

⁷⁹Klausner, op. cit., p. 189.

⁸⁰Grant, Economic Background. . ., pp. 9-10.

It was out of this Utopian vision that Jewish Messianism grew, wherein the Kingdom of God would be ushered in by a Last Judgment of man and nations, the heavenly Messiah would reign in peace and prosperity, and the "new age" would be inaugurated upon the earth. The vision was not a new one; it had long been the warp and woof of Judaism, woven into the fabric by exilic and pre-exilic prophets at a time when economic and political conditions were desperately grievous. Many saw the coming of the Kingdom of God as a great revolutionary uprising with the Messiah, son of God, leading the spiritual host in the cause of Judaism.

Jesus. A belief in the end of the world was not peculiar just to Judaism. Throughout the ancient world was a contemporary belief that a cataclysmic event was about to take place. Not only in Jewish teachings, but in the Graeco-Roman world such ideas as world-depopulation or world-destruction were current.⁸¹ But to Jewish apocalyptic thought, "Its vision was of God overcoming evil in 'the heavenly places' as guarantee of the same on earth."⁸²

⁸¹Grant, "The Economic Significance of Messianism," op. cit., VI:3, p. 23. See also Theodore H. Gaster, Dead Sea Scriptures (Garden City: Doubleday, 1966), p. 7; and Ernest Cadman Colwell, An Approach to the Teaching of Jesus (New York: Abingdon-Cokesbury Press, 1946), p. 91.

⁸²Amos N. Wilder, Eschatology and Ethics in the Teaching of Jesus (New York: Harper and Brothers, 1950), p. 31.

Those who waited for redemption in Israel, the humble in the land, the persecuted, the martyrs, those who lived on the word of the prophets, the second Isaiah, the Psalms, looked indeed for vindication which must somehow involve confusion to all this-worldly power and military display. . . . The main thing this community saw was the victorious divine will and power waiting at the door of the times, and its action they foresaw as both the annulment of worldly power and, chiefly, the fulfillment of the promises of righteousness and salvation to all peoples.⁸³

In this climate of reasoning and conviction, Jesus came preaching the good news of the Kingdom of God. Although his view of history was eschatological, his teachings were not to indulge the revolutionary and insurrectionary spirit of the zealous nationalists. What he proclaimed was that "the kingdom of God was at once a present reality and a future expectation; God's power was already at work among men; his judgment of their lives and person was still to come."⁸⁴ Jesus' demand was, like John Baptist, for conversion, repentance,⁸⁵ and his appeal was to the individual instead of to the corporate community.⁸⁶ But unlike John Baptist, Jesus' message spoke of the immediacy

⁸³Ibid.

⁸⁴J. W. Bowman, "Eschatology of the New Testament," Interpreter's Dictionary of the Bible, II, 137.

⁸⁵Bornkamm, op. cit., pp. 66-68.

⁸⁶Cecil John Cadoux, The Early Church and the World (Edinburgh: Clark, 1955), p. 9.

of salvation: "repentance now means: to lay hold of the salvation already at hand, and to give up everything for it,"⁸⁷ since "the shift in the aeons is here, the Kingdom of God is already dawning."⁸⁸

Great political-economic tension was present.⁸⁹ Over-population and declining productivity of the land, along with the incompetence of Roman administration and the fanatical behavior of the Jewish nationalists, produced worsened conditions which, if not corrected, could only produce disaster.⁹⁰ Jesus taught that society must be re-invigorated by adopting new principles of living, and

⁸⁷Bornkamm, op. cit., p. 82.

⁸⁸Ibid., p. 67.

⁸⁹Where political hopes have been satisfied in the good reign of a noble king, the personal "Messiah" disappears and the hope centers in the social and economic blessedness of the coming era (as in the great days of the early Maccabees). Where political hopes have been frustrated and illusions blasted, the figure of the Messiah reappears, in glory and in judgment (as under the later Maccabees, especially in writings which emanate from Pharisaic circles). In days of complete prosperity and peace (as during the Ptolemaic supremacy in the 3rd century B. C.) the whole hope, economic, social and personal, almost disappears (and does disappear among those who perpetuated the traditions of those days, i.e. the Sadducean hierarchy in Jerusalem). The rule seems to be that where political depression exists, Messianism flames up as a political hope, centered in a royal-divine person; where economic depression exists (without political unrest), Messianism looks forward to an age of economic exaltation, prosperity, peace, and plenty." Grant, "The Economic Significance of Messianism," VI, 197 n.

⁹⁰Grant, Economic Background. . ., p. 11f.

these principles were based upon individual repentance. If such a moral, ethical, social, and mental revolution did not take place, then did he "foresee the ultimate outcome-- Jerusalem in ruins, its Temple destroyed, and the judgment woes outpoured not on the surrounding heathen nations but upon the beloved city and Holy Land."⁹¹

Within the urgency of Jesus' teaching regarding the Kingdom of God were certain vital economic principles.⁹² Although there is no elaborate economic system that Jesus propounds, yet it is surprising to find that many of the teachings, reported to be his, deal with wealth: its use and its value. He lays great emphasis upon the danger of wealth; those who possess it become subservient to it. Their wealth becomes a bondage; true freedom of the soul is lost and the wealthy is not free to commit his life or his thought to God. Jesus' concern was over whatever thought, attitude, motive, or act would keep men from putting God first. It was the deceptiveness of riches, pride, and ambition which he condemned. Man deceived by materialistic values cannot serve either God or his fellowman in wholeheartedness.

⁹¹Ibid., p. 12.

⁹²Cf. Cadoux, op. cit., p. 10: "the Kingdom, as Jesus proclaimed it was definitely ethical in its character and demands, and in the treatment it applied to the problems of humanity."

"Among the evangelists, Luke evidently took a specially unfavorable view of wealth."⁹³ In Luke 12:13-20, of the special Lucan material, a dominical saying (vs.15)⁹⁴ makes the transition between an apophthegm involving a scholarly dialogue, in which a request is made,⁹⁵ and a narrative pericope.⁹⁶ This teaching on the value and use of wealth revolves around the dominical saying, according to C. F. Kent,⁹⁷ in which Jesus first analyzes the underlying motive--which is covetousness. The section begins with a man out of the crowd requesting that the Master speak to his brother, that he divide the inheritance. This is a legal situation; Jesus does not appeal to that which is "fair" or legal. Rather does he "recognize that the chief danger was not that the man might lose his share of the inheritance, but rather his vision of what was really worth striving for."⁹⁹

⁹³Cadoux, op. cit., p. 196n9.

⁹⁴Rudolf Bultmann, History of the Synoptic Tradition (New York: Harper and Row, 1963), p. 335.

⁹⁵Ibid., p. 54.

⁹⁶Ibid., p. 178. Joachim Jeremias calls vvs. 16-20 a parable: The Parables of Jesus (New York: Charles Scribner's Sons, 1963), p. 164.

⁹⁷Kent, Social Teachings. . ., p. 226.

⁹⁸Ibid.

⁹⁹Ibid.

According to F. W. Young, Jesus "did not condemn possessions as such."¹⁰⁰ What he is represented in the dominical as saying is, "for not in the abundance of that which he possesses be life to anyone." In having more than he needs--an abundance--one becomes the slave of his possessions. In the strife for possessions, one loses his soul. The parable of Luke 12:16-20 illustrates this teaching. The rich man, actually a good business man who has had great success and needs more warehouses in which to store his goods so that his dividends may increase, decides to expand his warehouses. C. F. Kent says, "Nowhere in literature is there a more subtle analysis of the psychology of wealth and of the fallacies inherent in the current materialistic philosophy than in this parable."¹⁰¹ And he suggests four reasons why abundance in riches is not the ultimate attainment: 1) because "the things which they represent are inevitably ephemeral," 2) because riches "dwarf and destroy human personality," 3) because wealth leads "one to forget the value of persons and dulls the sense of brotherhood," 4) because "the pursuit of wealth as an end in itself is incompatible with true love and

¹⁰⁰F. W. Young, "Wealth," Interpreter's Dictionary of the Bible, IV, 818.

¹⁰¹Kent, Social Teachings. . . , p. 231.

loyalty to God."¹⁰²

The parable of the good employer (Matt. 20:1-15) is found only in the special Matthean section. This parable Jeremias calls "a double-edged" parable,¹⁰³ in which the emphasis falls upon the second half. The parable was originally directed against the Pharisees and the opponents of Jesus, but in the tendency to transform the parables into parables for the disciples, the parable changed its emphasis.¹⁰⁴ This tendency, according to Jeremias, was a characteristic of all three Gospels. Consequently, the parable of the good employer has many religious overtones with an emphasis upon eschatological interpretations and "the first shall be last."

The parable is clearly addressed to those who resembled the murmurers, those who criticized and opposed the good news, the Pharisees for example. Jesus was minded to show them how unjustified, hateful, loveless and unmerciful was their criticism. Such, said he, is God's goodness, and since God is so good, so too am I. . . . Here, clearly we have recovered the original historical setting. We are suddenly transported into a concrete situation in the life of Jesus such as the Gospels frequently depict. Over and over again we hear the charge brought against Jesus that he is a companion of the despised and outcast, and are told of men to whom the gospel is an offence. Repeatedly is Jesus compelled to justify his conduct and to vindicate the

¹⁰²Ibid., pp. 232-233.

¹⁰³Jeremias, op. cit., p. 38.

¹⁰⁴Ibid., p. 42.

good news. So too here he is saying, This is what God is like, so good, so full of compassion for the poor, how dare you revile him?¹⁰⁵

Although in this parable the emphasis is upon "the indignation of the injured recipients,"¹⁰⁶ it is also valid as an economic principle. The parable recounts how a householder hired laborers for his vineyard early in the morning for a just, set wage. He returned to the hiring hall four different times, each time sending more laborers into the field; the last ones worked only an hour. However, all received the same wage; and those who had worked eleven times as long were loud in their resentment and their demand for more pay. According to our materialistic principle of economics, they were right in their demands. But Jesus came from a long line of prophets, the seed of Abraham--those who espoused the idealistic principle of economics. There are two important economic elements present here: "It is for the interest of society to give all its members an opportunity to engage in remunerative employment;"¹⁰⁷ and "the first and most important task of society is to provide for all its members, and even those who, like the blind, crippled, and insane, are able to do but the

¹⁰⁵Ibid., p. 38. ¹⁰⁶Ibid.

¹⁰⁷Kent, Social Teachings. . ., p. 236.

equivalent of one hour's labor, a respectable means of securing employment."¹⁰⁸ Jeremias adds,

He sees that they will have practically nothing to take home; the pay for an hour's work will not keep a family; their children will go hungry if the father comes home empty-handed. It is because of his pity for their poverty that the owner allows them to be paid a full day's wages. In this case the parable does not depict an arbitrary action, but the behavior of a large-hearted man who is compassionate and full of sympathy for the poor.¹⁰⁹

The crux of the parable lies in vs. 15: "Is it not lawful for me to do what I will with my own? Is your eye evil because I am good?" The danger of wealth, outside the Kingdom of God, is that "it tends to make men selfish and heartless towards the needy."¹¹⁰

The Semetic idea of stewardship underlies much of Jesus' teaching regarding personal wealth. "He strove to lead every man to regard the possession of wealth as a divine stewardship to be administered impartially and wisely for the common good."¹¹¹ The fact that the early church of the People of the Way, as recorded in Acts 4:34-5:11; 6:1-7, shared their possessions upon a communal basis was that they were inspired by the teachings of Jesus,

¹⁰⁸Ibid., p. 237.

¹⁰⁹Jeremias, op. cit., p. 37.

¹¹⁰Cadoux, op. cit., p. 63.

¹¹¹Kent., Social Teaching. . ., p. 239.

their love of God, and their love of each other. Their bond of brotherhood showed the same sense of equality and unity that was evident in the Patriarch and wilderness periods when the covenants were made between God and His people. However, in Acts, the action of sharing is a voluntary action and not imposed by a political or organizational system. Man sees his brother's need and supplies it because he truly loves. This is the law of the new covenant and the Kingdom of God.

Summary of the Course. Through this brief sketch of the economics of the Bible do we find any analogies and applications for us today? Can we hope by speeding up the two thousand year span into a generation that we can hope to see where we are? Actually, we can find some element of ourselves in every age. We are at the interface of materialism and idealism. Our world has become extremely small; we have almost gone back to the tribe again according to McLuhan. But we are not yet willing to share equally with our neighbor. We see the necessity of a living wage for all; but we want that share we put in the extra eleven hours for. But what about the system that breaks down the amount of time we are enabled to work? Work will become a system of prestige and status. This is a new era; not like any we have surveyed in this chapter; never before has a nation--and through the nation the world--been faced with abundance

without labor. Perhaps the prophets can give us an answer as interpreted by Hughell E. W. Fosbroke:

It was He who gave them "corn, and wine and oil" (Hos. 2:8). If this primary truth of man's dependence upon the goodness of God could be unfalteringly maintained, and right human effort could be seen as a faithful and humble acceptance of God's gifts and response to his activity, the hopes and aspirations of a people could take on a new meaning.¹¹²

Perhaps this will become the goal of business, of economics, and not of religion. Fabun says that "A new role of business is to create a kind of society that can participate in and enjoy the new technological world which science and industry helped to create."¹¹³ He also speculates that a "third science" might give rise to a "third philosophy" which would introduce a "third politics" which would transcend nations and ideologies; because in this third system the tension of two basic systems would no longer exist. This third system is likened to an ant who does not know the limitations of the anthill until he gets outside and looks back; nor does he know that he is still confined by a greenhouse in which the anthill resides, until he gets out of the greenhouse and looks back.¹¹⁴ This third system could be the tribal womb, or it could be the Kingdom of

¹¹²Hughell E. W. Fosbroke, "The Prophetic Literature," Interpreter's Bible, I, 208.

¹¹³Fabun, op. cit., Section I, p. 26.

¹¹⁴Ibid., Section VI, p. 14.

heaven, which Jesus said is within each one of us.

Summary of the Chapter.

This chapter began by discussing the unique physical considerations that are necessary when selecting a time and a place in which to present a class on biblical concepts for modern, secular man. The pragmatism and materialism of the modern urbanite require a special regard for his physical comfort and his personal convenience.

Next, this chapter has presented, as an outline for a teaching session, a survey of the economic development of the Bible using the theme of property rights for unification. As we have seen, according to Genesis 12, property rights belong to God. It is He who gave the land to those whom He chose; yet the land was theirs only in stewardship, a Semitic ideal which persists throughout both the Old and New Testaments.

Within the socio-economic experiences of the Israelites, we have seen their response to the word and act of God--the ultimate--in the desert and at Mt. Sinai. Their Sinaitic covenant indicated their willingness to be open to a confrontation of the ultimate in the penultimates of their daily activities. While they maintained an idealistic philosophy of economics, in a closely knit tribal relationship of equality and brotherhood, they moved as a

unit and God was acknowledged in their affairs. When their idealistic ideology met the materialistic ideology of the Canaanite at the interface of the Conquest and settlement, they were overcome and forgot their duty as stewards of God's possession, even though the Israelites appeared to be the victors. The subsequent events in their history showed an increasingly negative response and a turning away from a confrontation with the ultimate; until they were able to say at the time of their exile: God is dead.

The prophets attempted to recall them to the penultimates of the covenant relationship; these penultimates would enable them to respond affirmatively to the act and word of God. Yet we have seen that when the socio-economic ethics of an idealistic economy were broken by man, then it was man's doings that brought him into discord and dismay. God did not really withdraw; he was ignored. And being a God which gave to man a free choice, man was free to experience the suffering caused by his choice. When man no longer acts as steward over the land, but possessively claims the land as his own, man has lost the protection of omnipotence.

An acquaintance with the living document of a people who experienced the dynamics of change in their historical development, enables the thinker to evaluate the socio-economic problems from the perspective of history. To use

this survey as an outline for a five-class, two-hour session, it is suggested that the subject matter be divided into the following:

- 1) Patriarchs-Wilderness
- 2) Conquest to Divided Kingdom
- 3) Divided Kingdom to Exile
- 4) The Return and the Inter-Testament Period
- 5) New Testament.

CHAPTER V

CONCLUSION

This dissertation has presented another way in which biblical concepts may be taught in a non-religious manner to modern, secular adults. In order to combat the ignorance and the apathy which exist today about the Bible, it has been postulated that the existing relationship between biblical concepts and modern problems can be taught on a secular basis in an urban setting.

By using a pragmatic theme, one that appeals to the empiricist, the subject may be taught by either unfolding it in depth, or by covering a large historical span--exposing digressions, emphases, and adaptations of that single theme as it unfolds throughout the historical period. Of these two presentations, the latter gives a better perspective, especially for those urbanites who are biblically ignorant. Chapter Four of this dissertation has been an example of this latter type of presentation.

So that the biblical material may not be as dead as dust, the genius of the teacher must breathe into the subject matter that animus of love and concern which transforms a mundane teaching situation into an opportunity for a confrontation of the ultimate. Chapter Three was written to present a theory and a methodology of adult education

whereby both the student and the teacher, on a bilateral basis, may--through mutual exchange--experience both the biblical material and the Thou of another's Beingness.

The swiftly-paced changes that are confronting, or about to confront, modern humanity make it necessary for modern, secular man to find a way, or ways, to change the direction from explosion and fragmentation to implosion and unity. In this thesis it is suggested that both the biblical material and the attitude of the teacher will contribute to the future needs of secular humanity. To become a unified whole, the economic philosophy of contemporary society must change, if we are to gain any insight from the biblical material in Chapter Four. Our materialistic philosophy of economics has been severely challenged in the past decade; another philosophy needs to be born. It may be a return to the idealistic concept, or it may be a third element that will combine both philosophies. In this third philosophy, perhaps both of the others will be combined in which business and industry, with all their materialistic knowledge, will work for the common good, and wealth will be seen as a stewardship, held in trust for the needs of all.

Often in a research study, more problems are raised than are solved. This study is no exception. Areas in which we have not been able to explore, but which need more study and consideration are: to what extent is the new

dynamic of change going to affect our society? Can contemporary society endure the interface without a greater loss of esteem and self-fulfillment? Will the new adult educational system absorb the teaching of biblical concepts into its curriculum? Or will the teaching of biblical concepts always have to remain on the periphery for those few who dedicate their lives to teaching these concepts?

We have not been able to include, or even to introduce, the teaching techniques of group interaction and role playing into this dissertation. It is another whole field of educational techniques that is practical for teaching biblical concepts in a non-religious manner to secular adults. We have seen that a whole study needs to be made to gain some insights into what motivates an adult to learn, after his institutional years of education.

We have seen that the field of sociological interpretation has been neglected by researchers of biblical material within the past two and a half decades. We suggest that this field, along with the anthropological approach (which is another area requiring more emphasis), be reactivated again, utilizing the tools of recent, modern research. We suggest that other disciplines examine the Bible in the light of their own rules and systems, e.g. business, law, medicine, agriculture, counseling, to name a few.

We have used only one small theme from the vast discipline of economics. We postulate that through an emphasis on the socio-logical, socio-economic, approach that the interests of modern, secular men may be captured, and that biblical concepts may be taught to full, involved classes on a secular basis in an urban setting.

By teaching biblical concepts in a non-religious manner and by "clearing the decks for the God of the Bible,"¹ and by making our starting point a "worldly interpretation" of the Bible, perhaps secular man may use these concepts to live in ultimate honesty at the interfaces, when he finds himself confronted by the ultimate in his penultimate affairs. Being in communication with others on both an intimate and collective basis is self-revelatory in man's relationship to man; and perhaps secular man, in dialogue with one another, may establish a community of fellowship whereby each may live in this world come of age in responsibility and in ultimate honesty.

¹Dietrich Bonhoeffer, Letters and Papers from Prison (London: SCM Press, 1953), p. 164.

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